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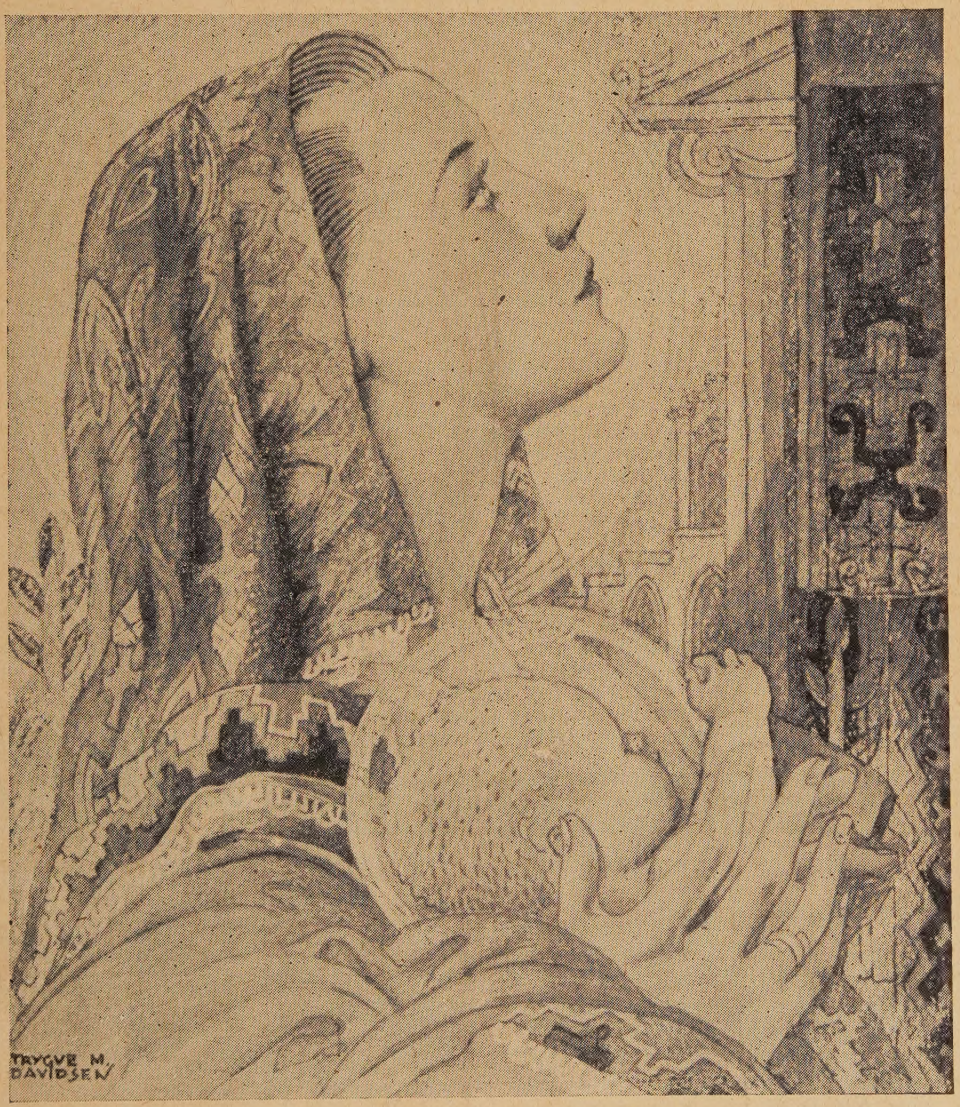
Voice of Evangelical Christianity in America



UEA

Readers Say-

"Constructive"

To the Editor:

I enjoy *UEA* for its contents and regard it as a great constructive organ in these days of dangerous theological confusion.

V. M. SCANLAN

Hattiesburg, Miss.

The WCC Confession

To the Editor:

Your editorial "An Invalid Confession" is a much-needed word in this day which the Church and the ministry need to remember. Articles have been written by editors of other papers which would deceive even the elect into accepting the World Council statement as the very Word of God. Your analysis is clear and fair and I pray that it will be widely read.

A. L. KLEINFELDT

East Orange, N. J.

Chaplaincy and the FCC

To the Editor:

Thank you for your kindness in sending me a copy of *United Evangelical Action* for November 1.

On page 9, in the article entitled "Ecclesiastical Octopus," Mr. Ernest Gordon states: "The appointment of 1,800 Protestant army and navy chaplains is in FCC control." I am sure that both you and Mr. Gordon will be happy to know that he has been misinformed.

The appointment of Army (including Air Force) chaplains is strictly a denominational matter, regardless of the candidate's religious affiliation, and each recognized denomination has received its quota directly from the Department of the Army. It is true, of course, that a considerable number of the denominations classified as Protestant voluntarily prefer to function through the General Commission on Chaplains. This commission, however, is not an official agency of the Federal Council of the Churches of Christ in America, although many of the denominations for which it acts as an agency are members of the Council. At the same time, a denomination which is a member of the Federal Council does not necessarily clear Army chaplain appointments through the General Commission; the Protestant Episcopal Church is a case in point. On the other hand, the Commission does function as an agency for denominations that are not members of the Federal Council, such as the Southern Baptist Convention, the Church of Jesus Christ of Latter Day Saints and the Seventh Day Adventists.

Approximately 20% of the total number of chaplaincies allotted by the Secretary of the Army to major denominations classified as Protestant are in denominations which do not clear appointments through the General Commission, among them the Protestant Episcopal Church, the various branches of the Lutheran Church, the Churches of Christ, the Greek and Russian Orthodox Churches, the Brethren groups, the Assemblies of God, the Christian Scientists, the Society of Friends, and the Free Will Baptists. The same thing is true of a considerable number of the smaller denominations in the miscellaneous quota, in particular those sponsored by the Na-

(Continued on page 12)

OUR COVER PICTURE

This recent picture of the Madonna and Child was commissioned to be painted by the noted Norwegian artist, Trygve Davidsen, for the Augsburg Publishing House of Minneapolis, Minnesota (Copyright, 1948). It appears as a full-page frontis-piece reproduction in the 1948 "CHRISTMAS"—the eighteenth edition of this annual of Christmas literature, art, and music.

The painting marks a new note in the modern portrayals of Christmas illustrations. The choice of subject matter carries out a belief that Davidsen, writing from Oslo, Norway, said developed as follows:

"During the half-a-generation in which I have designed covers for Christmas publications, it has been customary for artists to use a winter landscape, or something in that classification as the main subject. Such themes touch only the purely external side of the Christmas festival. For we must not forget that Christmas first and foremost is the Christian people's holiday—in commemoration of the birth of Jesus Christ, and that religious pictures are more in keeping with the significance of the day."

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United Evangelical Action is published t a month at Newton, Kansas, by the Nati Association of Evangelicals.

Advertising space rates on request.

Subscription price in U.S.A. and possess eight months, $1.00; one year, $1.50; five y $5.00. Foreign subscriptions, $2.00 per year receipts mailed unless requested.

Entered as second-class matter at the office at Newton, Kansas under the ac March 3, 1879.

All editorials, sermons and articles appea in United Evangelical Action represent personal views of the authors. They do necessarily reflect the policies of the Nati Association of Evangelicals, of its constit groups, or the convictions of their indivi members.

All communications relating to news, torial or advertising matters should addressed to the Executive Offices of Un Evangelical Action, 111 East Fourth St Cincinnati 2, Ohio. Telephone MAin 693

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Vol. VII No. 21

Newton, Kansas December 15, 1

Printed in the U. S. A.

MAKE THIS A MERRY CHRISTMAS

FRANK D. LOMBAR

Executive Director, NAE War Relief Commission

NOTHER appeal from the War Relief Commission!" exclaimed a woman who is ve in Christian circles and who is rong supporter of any evangel- appeal. She was discussing re- a short time ago with another istian who is closely associated the work of the War Relief mission of the National Assoc- on of Evangelicals.

Another appeal from the War ief Commission! I should think by this time", went on the istian woman, "the War Relief mmission would stop making ap- ls for help. After all, the war been over for nearly four years I have sent clothing and money he Commission at least twice a since then. I don't dare say I am tired of the appeals, for ow the Lord wants me to think sonably about any opportunity giving. But surely, after all this time the Commission's work should be over."

That is just what the Commission thought, when the National Association of Evangelicals authorized its work, and there was probably not one member at the beginning who even conceived that the Commission would still be in business now, in the fourth winter of its existence. The Christian woman who expressed her doubts is intelligent in her understanding of missionary and relief problems and conscientious and generous in her giving, yet if she wonders whether the War Relief Commission really needs her gifts there are surely many more like her. In analyzing the numerous appeals for help which come to them, they might not stop to think why the demand upon the aid of the War Relief Commission in the winter of 1948 is on a bigger scale than ever before.

Relief, as the well-meaning social service worker practices it, is material and temporary help. Strictly speaking, relief need not be any more than that because relief is born of emergency. If now at the end of 1948 we stop to think why a seemingly permanent state of emergency in Europe urges the generous help of Christians, we may express the serious need in terms of our own blessings.

It is simply that tens of millions of people lack food and other necessities because they have been born on the wrong side of the ocean and live at the wrong end of the horn of plenty. Their birth placed them on a continent where wars have been fought which wrecked the economy, ruined their cities and homes, destroyed their security and challenged their faith. From the point of view of comfort and sufficiency, we in America have been born on the right side of the ocean and at the wide and flourishing end of the horn of plenty. So after several years of relief work, largely through private channels, our nation officially recognized Europe's need and our responsibility and undertook the program of assistance known as the Marshall Plan.

"And there," said the Christian woman who questioned any further need for help through the War Relief Commission, "is the answer. We are pouring money and help into Europe now and everybody will benefit."

NAE Relief Being Processed in New York

NAE Relief Received in European Center

But that is not the answer, though given a fair chance and a wise administration it may ultimately be the answer to the problem of providing for physical and material needs. It is not the immediate and direct answer to the individual's problem and certainly not for the Christian believer, whose life in war and nervous peace has probably been hardest of all.

We have heard much in our country about discrimination, and the difficulties it brings. It is usually the experience of a minority group to suffer discrimination and the Christian believers in Europe are in the very small minority. What religious life there is is dominated by the Roman Catholic Church, and its discriminatory practices need no explanation. For the rest, there are immorality and irreligion which nurture thievery, double dealing, cheating and any conceivable illegitimate means to get food, shelter, clothing and small luxuries.

The consistent Christian, on the wrong side of the Atlantic ocean and at the wrong end of the horn of plenty, is in the wrong world too, where a man exists most easily by being unscrupulous and dishonest. So the Christian in Europe really has on his hands a war of survival because he is a Christian. When we add to that the difficult problems which face all but the wealthiest Europeans, it is small wonder that the War Relief Commission is praying that its fourth annual Christmas appeal will bring a greater response than in past years.

Rationing is the common practice in Europe, so that so far as possible everyone may have a fair share. Even we learned that rationing does not always provide food and clothing, for there is often not enough to go round. While there is more food in Europe this year than at any time since the war, the varieties are insufficient for proper nutrition. Lots of potatoes and lots of bread, from a plentiful potato crop and wheat supply, will fill stomachs, but they won't protect against disease and dietary deficiencies. If the food eaten does not give strength and energy, the production level of workers is very low, fewer goods are produced, supplies on the markets are cut, exports are fewer, imports are reduced and the whole economy is listless and inadequate.

Even when food is rationed and there are fair supplies for sale, the average European is frequently hard put to buy the bare necessities because his badly inflated income can buy only so much. This is so much less than his pre-war buying power that he may, for example, manage shelter and two meager meals a day, with no shoes and clothing replacements; or he may have to sacrifice meals for decency's sake.

Particularly touching is the effect which the horrors of war and these scarcities have upon the children. The 20,000,000 orphans in Europe need care. If it is loving tender, wise care they will be fortunate, but it probably will not be, except for a very few, because of the magnitude of the problem. The 60,000,000 and more other children in Europe need clothing for physical warmth and protection, and food for health and growth. But there too the problem is stupendous and the best results will come only through individual aid and spiritual training.

So, aware though it is that it still faces conditions abroad which almost defy solution, the War Relief Commission is undertaking in confident prayer still another appeal for the important and essential work it is doing. Its purpose is more than the relief of physical need, desirable and urgent though that is; and its urgency is measured by the constant stream of pleas for clothing and food, pleas which its evangelical representatives in Europe guarantee to be legitimate and worthy. Its most important purpose is a missionary one, both as a testimony to the power of the Gospel and as an encouragement to our brethren in the faith who have been called upon to endure these testings.

The War Relief Commission has been saying for years that Christian relief is different. It is different because its principal motives are not material. Food and clothing have to be supplied for an immediate need and they are, through the gifts of praying, earnest Christians. But food is a constant need and clothing wears out and has to be replaced. What distinguishes Christian relief from any other type of aid is that it is given in love and in fellowship which unites the giv and the recipient in the bonds faith. It is given as a testimony the sustaining and keeping power the loving Lord in whose Na the relief is provided. May move the hearts of His people support this ministry of love a care, so that their help to th brethren abroad may make this truly merry Christmas for them.

Gifts and contributions should be sent to J. Willison Smith, Jr., Treasurer, 2124 Lincoln-Liberty Building, Philadelphia 7, Penna. Used clothing should be sent prepaid to N. A. E. War Relief Commission, 536 W. 46th Street, New York 19, New York. For further information write to Frank D. Lombar, Executive Director, N. A. E. War Relief Commission, 536 W. 46th Street, New York 19, N. Y.

* * * *

Food For Thought

In 1923, a group of the worl most successful financiers met the Edgewater Beach Hotel in C cago. Present were:

The President of the largest in pendent steel company.

The President of the largest u ity company.

The greatest wheat speculator.

The President of the New Y Stock Exchange.

A member of the Preside cabinet.

The greatest "bear" in W Street.

The President of the Bank International Settlements.

The head of the world's great monopoly.

Collectively, these tycoons c trolled more wealth than there in the United States Treasury, for years newspapers and magazi had been printing their succ stories and urging the youth of nation to follow their examp Twenty-five years later, let's what happened to these men.

The President of the largest in pendent steel company — Cha Schwab—lived on borrowed mo the last five years of his life, died broke.

The greatest wheat speculato Arthur Cutten—died abroad, in vent.

The President of the New Y Stock Exchange—Richard Whit —was recently released from S Sing.

The member of the Preside cabinet—Albert Fall—was pardo from prison so he could die at ho

The greatest bear in Wall St — Jesse Livermore — commi suicide.

The President of the Bank of ternational Settlement—Leon Fr —committed suicide.

The head of the world's grea monopoly—Ivar Kreuger—com ted suicide.

All of these men had learned to make money, but not one of t had learned how to live.—SELEC

ECCLESIASTICAL OCTOPUS

8. Blind Watchmen, Dumb Dogs; They Cannot Bark

ERNEST GORDON

hey drew a circle and shut me out,
Jnitarian! Unwanted! An object of
doubt!"
ut Scheming and I had the wit to win
chools, churches, endowments.
We took 'em in.

HERE has been during the
years of the Federal Council's
existence a persistent and wide-
successful attempt by Unitarians,
hin and without the American
urches, to change the whole char-
er of American religious insti-
ional life. This has been an out-
nding fact in American church
tory of our time. This campaign
gone on in the face of all legal
l ethical considerations and it
uld hardly be unjust to affirm
t the Federal Council and those
its circle are in general sympathy
h it.

f the FCC had had one purpose
ve all others it should have
n to protect the institutions and
lowments of the Protestant
urches from theological thievery.
should have set its research staff
uncover the facts. It should have
dertaken to make public the terms
endowments of seminaries and
leges which were being violated.
should have secured counsel for
se protesting against obvious mis-
of funds. It should have given
licity to what has been going on.
should, for example, have inter-
ed to prevent such an alienation
property as that of Andover
minary by Harvard Unitarianism.

cannot find that it has spoken
n once in protection of Christian
perty. It did issue a pamphlet on
afe-guarding Funds," but this
lt with hoped-for future givers
what it called "this holy thing,
ney." For past givers, so shame-
ly swindled, it has no concern.
is has been its most flagrant
eliction.

Yet there have been innumerable
portunities to act, or at least to
ke public the facts. Let me call
notice a few recent ones that are
ical.

I

Colby College, a fine old Baptist institution in Maine, has been put in presidential charge of Dr. Julius Seelye Bixler, nine years Bussey Professor of Theology and Dean of the Unitarian Divinity School at Harvard. When objection was made to the American Baptist Board of Education, their reply was that Dr. Bixler was no Unitarian but an active member of the Congregational Church. How disingenuous this was appears from Dr. Bixler's *Religion for Free Minds,* a book given over to the opinions of Harvard free-thinkers—James, Royce, and Santayana. In this book appear but four scant references to Christ, one passing allusion to Paul, and but one or two to the Bible. Religion is "man's search for an object of loyalty," rather than "the acceptance of a revelation vouchsafed from above" (p. 5). Of Christianity's authority it is said, "Our records of what happened then do not agree. If we are critical we can hardly say that the evidence justifies a belief that two thousand years ago a complete miracle, transcending all ordinary facts, must have occurred" (p. 218). He further speaks of "the God who required the murder of Isaac" (p. 158); also of finding God "in the rush of new vitality in the spring, in the ecstatic joy of sexual abandon, or in the madness of a tribal dance" (p. 35).

And much more.

According to Prof. William Pauck of the Chicago Divinity School, Dr. Bixler is one of a group that goes far beyond the current modernism, on the road of unbelief. The teachings of Christianity, or at least the great distinctive ones, they deem no longer serviceable. They look forward to a time when there will be but one religion in which science and philosophy based on science, will be the determining elements. The greatest churches will be dissolved by the teaching of religious radicals inside them and the way made for this new orientation which will embrace not merely Christians but all religious persons (*Journal of Religion,* April, 1945, p. 89 seq.).

Mr. Lipphard, the editor of *Missions,* the Baptist organ, must know about President Bixler's opinions, yet he admits to his columns such camouflage as the following,

Colby's Missionaries

During its one hundred and twenty-five years of service to Christian education, Colby College has made a contribution to missionary endeavor that gives it high rank among Baptist institutions. No less than seventy-one alumni have entered missionary service.

Such facts help explain the strong Christian atmosphere which is one of the cherished traditions of Colby College.

Julius Seelye Bixler, Ph. D., D. D.,
President.

On the cover of *Missions* for April, 1945, a picture is presented of bright young college folk com-

Babe of Bethlehem

Looking in the manger,
what is this I see?
Something that is stranger
than it seems to be.
In the twilight creeping,
Holy ground I've trod,
For the Baby sleeping
is the Son of God.

--Richard Henry Smith

ing down Colby Chapel steps, as an illustration of Christian education and for incitement to its support. The American Baptist snare-drum is being beaten for a "New Development Program" under which funds totalling $1,750,000 are assigned to Colby.

II

Let us pass from Maine to Ohio where, at Wooster, an old and useful Presbyterian college has cared for the Christian education of young people for decades. Prof. Vergilius Ferm, who has taught there nearly twenty years and who has, since 1938, been head of the Department of Philosophy, published in the *Crozer Quarterly,* Jan. 1946 (printed, I may note in passing, by the Judson Press, official press of Northern Baptists), an article entitled *Oceanic Christianity,* as full of blasphemy as an egg of meat. Part of it might be described as variation on the old Satanic theme, "Evil be thou my good." He says in a simon-pure anthropomorphic vein,

> Are frustrations a part of the Divine Creative Being, or in other words, is the Divine Being frustrated? If he were never frustrated, you would have a situation in which God would be at a stalemate. Nothing could be for him either good or evil. . . . Suppose God sat around all eternity without being frustrated or blocked. What could God ever do or accomplish? What could God ever get interested in? There would be only God's monotonous self, writing an autobiography so dull that it might well tempt him to extinction rather than to continued existence. The theory of a Devil had at least one great merit; the Devil furnished an interest for God and probably an ultimate purpose.
>
> Will evil ever be overcome? Answer: No. Evil is always there as a possibility, as a frustration to the good. If a man is once saved, is he forever saved? Answer: No. . . . But this makes life interesting and really worth while. If a man, by the grace of God, reaches heaven is he there for good? Answer: No. For he can always make out of his eternal frustrations the evils which drag him down. Hell, in other words, is a condition open to all saints. It is even possible for God to experience Hell. God is in hell each time his frustrations stand over against his purposes.
>
> I have tried to show that conventional interpretations of Christianity, which have made so much out of man's sin, God's utter holiness and foreignness to anything associated with evil, God's wholly otherness, the terrific chasm between God and man—all fail to take into account the eternal character of evil.
>
> God can no more save a man from evil than he can save himself from it. Nor should he. To do so, I repeat, would be to annihilate the values which make life meaningful and rich. . . . So many people still think that to speculate on soteriological theory (the way of salvation) is to toy with the one basic essential of the Christian religion, forgetting that all our theories of salvation are ideologies of men who reflect the limitations of their age and perspective.
>
> Whether Jesus ever lived is a historical question that is interesting; but it is not fundamental to ideal religion or ideal values. At best the historical Founder of historical Christianity must be said to have been a medium rather than an originator. To make more out of this is to make a new kind of God superimposed on all that has gone before, and prevaricators out of those prophets in other places who have, rightly, claimed to know something of the Divine Being.
>
> If it be suggested in criticism that you here have a Christian religion without a historic Jesus, may I suggest that if Jesus was all that is so generously claimed of him, he ought not to be sensitive about his own name or himself. . . . No one is really great who is too self-conscious.
>
> If it be said that this position is not evangelical Christianity, I remind you that the term evangelical is open to serious question. . . . It should be redefined or dismissed from any respectable apologetics.

What do God-fearing Presbyterians think of such utterances? And who would want to subject his young people to them?

What is going on at Colby and Wooster can be found in scores of other seminaries, colleges, secondary schools. They have either been detached from their rightful ownership, or secularized, or transformed from within to an Unitarian orientation. Educational boards instead of protecting the churches from this diversion of their property, engage in constant financial campaigns further to bleed the Christian public. In the 1940 Annual of the Northern Baptist Convention (p. 215) are published results of an inquiry among ministers as to their feelings about denominational schools. A few believed that all was satisfactory and one report, quite in the tone of an earlier day, ran, "Yes, we postponed the painting of our church last year so that the college might get support from our members." Most of the ministers, however, denounced these denominational schools for their treasons:

> They wreck the faith students may have had when they entered.
>
> They have turned against our Baptist faith and become institutions for destroying the faith of our young people.
>
> We send fine boys and girls grounded in the faith, which Baptists have accepted through the ages, and have them come back stultified, critical, useless.
>
> They are effectively destroying our potential leadership.
>
> Our colleges have capitulated to theories inimical to the Christian viewpoint.
>
> They are doing more harm than the liquor traffic.

Let us turn to another disgrac ful illustration of the same thing.

III

For a third of a century th Northfield Conferences were at th heart of American Christianit Northfield teaching was diffuse throughout the world by the re markably representative men an women gathered there summertime Hundreds of college students cam every year, young women, minister evangelists, home, city and foreig missionaries, Christian workers o other types, laymen and lay wome

The speakers included a splendi representation of evangelical leade ship from the entire English-speal ing world—Hudson Taylor, Joh G. Paton, G. F. Pentecost, A. T Pierson, A. J. Gordon, R. E. Spee W. H. Green, H. L. Hastings, Wilbur Chapman, R. A. Torre James Denney, James Orr, J. I Jones, Samuel Chadwick, Griffit Thomas, F. L. Patton, Dan Crav ford, Henry Varley, J. M. Gra G. C. Stebbins, C. M. Alexande Charles E. Scott, A. T. Robertso Grattan Guinness, John McNei Mrs. Whittemore, Fanny Crosby, E C. Mabie, William Ashmore, Ro ert Wilder, S. H. Hadley, Theodo Cuyler, F. B. Meyer, Schauffle Monod, Johnston Ross, Hutto Machen, Barnado, and how man more!

Summer after summer the trib of the Lord went up for refres ment and got it. In 1899 West Hall was reserved for Presbyteri ministers and four-fifths of those the New York Presbytery we present part of the time. At anoth conference, a hundred missionari foregathered. The Student Confe ences were quite as remarkable the general ones. In 1900, 695 st dents came from 123 institutions fifty from city YMCA's, 125 fro Yale, and some even from We Point. Wishart and Ober, Wilde Mott, and Speer constituted a ma nificent General Staff.

And there were notable women missionary conferences led by M H. W. Peabody and Mrs. Hel Montgomery.

Enthusiasm, prayer, Bible interes evangelical fellowship, confiden and pride in the speakers, mark the earlier days. Later, if gradual a change came over the sun morning landscape. The sky becam overcast. New names appeared, Fosdick, the Gilkeys, Tweedy, Bu rick, Dwight Bradley, Fred Ea

n. The student conferences folded and disappeared. The Summer hool of Methods became a Conence of Religious Education, inous change marked by ominous nes, G. H. Betts, N. E. Richard-, and the rest.

Altogether it gave the impression a planned invasion.

There is a spiritual Gresham's w and when counterfeit appears, cie disappears. The older conuency, sensing the change, went ewhere to organize their own nferences. Northfield conferences ntinued but under the sign of nabod. Thus the Conference for ligious Education in 1943 gave tform room to Prof. Berkeley Newton, a rationalist of the Dr. ulus type, to Harry T. Stock, Dr. cCorison of the National Conence of Christians and Jews, bbi Feldman and the President Union Theological Seminary. In later General Conferences apared various Union and Yale prossors of radical type, the Presint of the Harvard Divinity School Unitarian), and others of similar ovenance.

And the Northfield Schools? Outrdly prosperous. Endowed by angelical devotion and self-sacrie, they continue in the strength these gifts. They have 74 buildgs and constitute together the rgest secondary school in the Unit- States. The total valuation of ants and endowments is eight and half million.

The scholarship of the schools is impeachable. As to their Christian ne reports are not so favorable.

If we turn to official documents present-day Northfield, we are ickly conscious of a profound relious impairment. The school catag gives, among other courses in e Bible, the following,

Bible 2b. Contemporary Christian ought. This course introduces dents to some of the fundamental ristian beliefs *as they have been stated in the light of modern ought.*

Bible 5. An introduction to the dy of comparative religions. It cludes some study of basic relious ideas, forms of art, forms of rship, and social effects of these ligions. *It emphasizes similarities religion rather than differences, d attempts to validate religious perience at its best in the history mankind.*

Bible 6b. Christianity's concern for and impact on some of the major social and ethical problems of the day. Christianity is studied both as a resource for life and as an ethical drive . . . ("During the winter modern dance is offered as a sport.")

Bible 9. *Traces the development of fundamental religious concepts from their primitive Semitic origins* until they are given their highest expression.

These statements might be subject to charitable interpretations had not authoritative exposition of them been made in *Highroads of the Universe* by Dr. J. Glover Johnson, head of the Department of Religion and Chaplain of Mt. Hermon School. It is the substance of Bible 4—Christianity's Foundation for a Philosophy of Life—and "for six years has been tested in the laboratory of the class-room." This monstrosity was originally sponsored by the National Preparatory School Committee of the YMCA, which arranged for its publication by Scribners, and is used by the Methodist Summer School for pastors.

What does it tell us? It tells us first that "when new truths supplant old truths, religion should more readily adapt itself, rather than bring mental suffering to the conscientious and ill-repute upon itself. . . . Religion needs the help of science" (p. 53).

And what is the science to which the Christian religion is to capitulate? It is neither new nor true nor yet even "off the ape-standard." It is the discredited evolutionism of Haeckel's day, "ontogeny recapitulates phylogeny" (p. 33), and such fossil statements as "the pre-human ancestor of man was forced to abandon his life in trees for a life on the ground. . . . New characteristics slowly developed to aid in this readjustment. . . . With new enemies to face, this tree-accustomed creature needed speedier and hence longer lower limbs (p. 39). . . . Language originated in emotional experience. . . . Fear expresses itself in a cry; the death of a mate . . . led to still another type of vocal expression" (p. 45).

We are in the far ebb-tide of the science of 1870. Of even a generation ago, Dr. Vialleton wrote in his *Morphologie generale. Critique morphologique du Transformisme,* "The critics of evolution have multiplied to such an extent that it would be simply impossible to enumerate them here. To give an idea of this defection we would send students to the brief summaries of Diamare, 1912, and Carazzi, 1920."

The application of this discredited evolutionism to religion follows, "There came to be a very vital relation between man's desire for fertility of species and soil and his religion. Successful petition would result later in exuberant thanksgiving" (p. 61). So we go up through totemism, fetishism, animism. When Jesus appeared "he conceived himself as being the long-promised Messiah (p. 71). . . . Jesus was the product of mankind's most highly evolved religion." He was "the unique specimen of the human species who gave to mankind its highest ideals" (p. 101) even though he does not "exhaust man's full idea of God." . . . "He did not set himself up as God nor did he endeavor to rob this Supreme Reality of supreme spirituality" (p. 102).

No, he did not, for he thought it *not* robbery to be equal with God.

The Gospel which Paul received and which he preached was, *first of all, that Christ died for our sins according to the Scriptures.* The memorial of that death was, accordinig to Mr. Johnson, instituted "to challenge the individual to emulate the spirit of sacrifice which it endeavored to teach as being absolutely necessary for humanity's redemption" (p. 91). I understand Paul. I think I understand Mr. Johnson. He appears to look on humanity's redemption as a social redemption brought about by the self-sacrificing efforts of man.

There is nothing in this book on Inspiration of Scripture, the Atonement, Conversion, the Work of the Holy Spirit, the Divinity of Christ, the Second Coming, but there are long accounts of heathen religions. "All religions contain truth: some religions contain more truth than others" (p. 75). The book is sprinkled with quotations from contemporary pagans—Goguel, Hocking, Jung, Lippmann, Adler, Freud, Eugene O'Neill, Tagore, Wells, Veblen. It never presents Christ and His teaching in Biblical language and Scripture is all but unquoted.

The present President of the Northfield Schools was trained in Union Theological Seminary and served as assistant to Dr. Buttrick. He is the son of Dr. J. Edgar Park. The father has published a volume

of chapel talks which do not once mention Christ (*New Horizons*). The son's chapel sermons are better but without any evangelical teaching of salvation. They in turn quote Lippmann, Bertrand Russell, Max Lerner, John Steinbeck and others in the pagan tradition.

In this volume, *Narrow is the Way* (p. 109), is a sermon delivered on Founder's Day and entitled "Good News." As Mr. Johnson exhibits the theological enfeeblement of Northfield, so Mr. Park does the ethical. It begins by pointing out how often institutions change after the founder is gone. Northfield is no exception. Mr. Moody was much opposed to such things as smoking, dancing, theatrical exhibitions, bridge whist, and what not. Yet change is the law of being: we must keep up with it. Did not Dr. Fosdick, preaching on "The Peril of Worshipping Jesus," explain that when the world failed to get rid of Jesus by crucifying him, they succeeded in so doing by worshipping him? New times, new customs. Religious truth requires new framework. Would that Mr. Moody with his penetrating insight into man were here to help organize the new framework.

In the Jubilee Report. "Fifty Years of Mt. Hermon," frank admission is made of the school's apostasy from the Christian faith of the founder:

> That changes in methods and emphases have occurred, we freely admit. We deny that these changes have been destructive. We claim and believe that they have been in the nature of changes that were wrought by Jesus himself, "I am come not to destroy but to fulfil."
>
> There are indeed fewer meetings of the type in which testimonies featured. There is less personal work of the old variety. We have largely lost the vocabulary of theology and boys hesitate to utter the old terms that used to mean so much but which, in later years, have come to be associated with the artificial, not to say the insincere. But we have gained a larger and richer vocabulary, no less divine but far more human, and we talk with Jesus about comfort, mercy, purity, righteousness, peace, love, God.

Mr. Stephen Stark explained on the same occasion the reason for this desertion from the evangelical faith.

> The religious life of the country had undergone tremendous changes in the last thirty years and it was not expected or desired that Mt. Hermon should lag behind. . . . Without making, in these modern days, and in New England especially, necessary changes in methods and attitudes, it would be impossible to maintain high standards or secure financial support. . . . *One must make personal adjustment in the matter of one's faith.* . . . The financial situation was more or less involved in the religious, *for money must be raised and givers conciliated.*

This statement was made in a chapel "erected by the united contributions of Christian friends in Great Britain and the United States, for the glory of God and to be a perpetual witness . . ." They still sing there the Northfield Alma Mater:

> "And as the shining stars of old
> Did lead at length to God,
> Guide us forever by thy beams
> *In paths our fathers trod.*"

Glover Johnson's theology does not vary much from Unitarianism. But Unitarianism was a thing Mr. Moody abhorred. He refused to preach in the Northfield Unitarian church when invited by Dr. Sutherland. To him it was a denomination of unbelievers whose point of view was an insult to Christ and hence to himself. (See *A Puritan Outpost,* p. 355). Yet the Northfield Unitarian Church formally celebrated the one hundredth anniversary of Mr. Moody's christening as an infant in that church, the President of the American Unitarian Association being present. They told us that "Moody's years in the Unitarian church had an influence on the broad view of religion which he never outgrew" (*Christian Register*).

Why should Unitarians seek to identify themselves with such a pronounced anti-Unitarian? Perhaps they wish entrance for their leavening influence into "the largest private preparatory school in the United States" with its splendid equipment and endowments. They themselves have but one little secondary school in New England and that with a mortgage of $40,000 which has burdened it for decades (*Christian Register,* April 15, 1940).

Another perversion of a great evangelical institution!

The Moody Bible Institute of Chicago has fulfilled Mr. Moody's wish and purpose in the highest degree and to the last detail, and God has blessed it. What might not the Northfield Schools have become if they had followed Mr. Moody's Spirit-led intuitions; if they had continued making the Bible their guide and background of character-formation; if they had kept to a clean-cut separation from the world and its corrosions. Dr. Arnold did this at Rugby, the Moravians much the same in their German schools and Christian Heinrich Zeller in his school at Beuggen in Switzerland over the door of which was written "Built on the Foundation of Prophets and Apostles, Jesus Christ being the Chief Corner Stone." Miss Evelyn Hall and Dr. Cutler were moving in the same direction at Northfield. They looked at Northfield as their mission field in school work. Their successors are *epigoni* with the stamp of apostate Union and Yale seminaries deep in their spiritual flesh. They have not kept faith with the founder or with the host of evangelical givers who built up the schools into a great institution. Nor have they known the day of their visitation.

CONCLUSION

As we said in the introduction when the Federal Council was finally instituted in the Academy of Music, Philadelphia, on the first week of December, 1908, the Rev. Elias Sanford, who had been an important leader in the project broke out with,

"What hath God wrought! To Him be all the glory, world without end!"

In Mr. Sanford's words the Council was to stand for "the greatest essential truths of revelation disclosed in the Incarnation, Atonin Grace, and glorious Resurrection of our divine Lord and Redeemer.

"To bring this Gospel to every creature," he continued, "is the chief duty of discipleship." When President Eliot of Harvard sought to secure entrance of Unitarianism into the Council, he received scant notice even though he had brought with him, as protective coloring, Governor Long of Massachusetts, also a Unitarian but the idol of Massachusetts churches because of his splendid temperance record.

Bishop Hendrix was chosen as first president. In a scintillating address, he made this parallel,

"There has been here formed registered, and shaped in large measure, the Federal Union of thirty-three great Christian churches aggregating in number of communicants eight million—six times the original number of souls gathered together in our American Union (in Philadelphia in 1776).

How often since have we heard that numerical note.

Hopes ran high. Dr. John R. Mott declared the preliminary conference establishing the Council "th

atest and most significant accomshment by any religious gathering r held in America." Then he nt on to prophesy:

"The potentialities of the federae action taken in Carnegie Hall limitless. There will be vast nomies. . . . Far heavier blows ll be dealt against various forms iniquity and injustice. A much re rapid, complete, and effective upation of fields, both at home d abroad, is made practicable. A eat step has been taken in the rection of presenting to an unlieving world the mightiest and st convincing apologetic" (*Origin d History of the FCC*, p. 239).

Each of these predictions has been lsified in the subsequent years. e have seen useless expenditure stead of economies; the blows ainst iniquities and injustices have en on paper only; instead of preting to an unbelieving world a ghty apologetic, the FCC has itf been saturated with unbelief.

It started well. It might perhaps ve done much. A neo-Unitarian- has given to it the kiss of death it has done to so many of our minaries, schools, colleges, Sunschool agencies, missions at me and abroad, publishing houses, nominational machines.

It has no spiritual future. It is ad at the heart. The sooner oung men arise, wind it up, carry out and bury it" the better.

One or two general observations ay be allowed. The *Report of e FCC*, 1940, p. 28, explains that he desire for greater unity and e desire to bring the message of e churches of Christ to bear upon oral and social issues through uni- effort" were the dominant moes of those who created the deral Council. As to church ion one can justly say that it has rootage in an historical mistake. is but one more variant of the l cry "come let *us* build." The od souls who started the FCC sumed that if churches only united things would go well. So they ited and united and are still unitg and things do not go well. Inmpatibles are united. Splits often sult. No important consequences e observable. The recent union of nglish Methodism has been folwed by a continuous decline in embership. It is the cult of numrs, of magnitude. It has enlarged e opportunities for unbelieving netration and intrigue.

Spiritual growth, as church history clearly shows, takes the opposite course. Throughout the Middle Ages vital Christianity survived only in heroic dissent from the mighty unit of oppression and darkness which dominated Europe. One can but be glad of the fission which separated the Eastern and Western churches. If they had "been one," civilization would never have survived.

It was the departure from unity which gave us the Reformation with its multitudinous blessings. It was nonconformity to the less consequent reformations which produced Puritan and Quaker, Anabaptist and Mennonite. When the Primitive Methodists broke from English Methodism, streams of fresh blessing were opened up, not only by the seceding body but in its parent. How much more fruitful has been the Free Church of the Vaud (Geneva) than the old, hard, sceptical church from which it went out, —not only in evangelism and missions and moral leadership but in erudition. How much more profitable for Scotland was secession in the forties under Chalmers than reunion in 1900 under Rainey. And in Holland—it has been the seceding church with Kuyper which has kept alive the Christian faith of the land and even revived the state church.

In America, and in our own time, the future of foreign missions now lies largely with those who are leaving the old, static missionary societies, once so useful, and are pioneering new developments world over.

Organization is too commonly the foe of the Holy Spirit's operation. It is only one more outworking of the old antinomy between works and faith, between human self-sufficiency and the divine choice of the humble and selfless.

All this is what the ecclesiastical theoreticians of 1905-08 overlooked when they gathered together to bring the American churches into an overall unit.

And as to the other side of the double program.

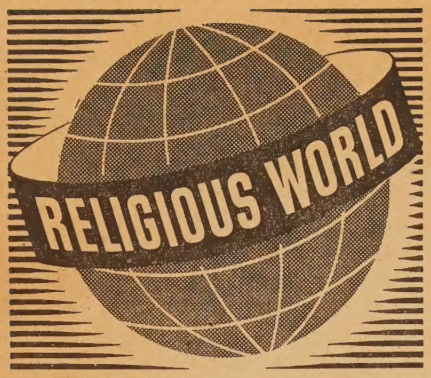
In those early days a rash of forums for "social" discussion broke out over the face of the country. Books on "social Christianity" poured from the press: sermons were taken up with the matter. The movement became rather closely identified with the neo-Unitarianism which was infiltrating the seminaries and many churches. These tendencies eventually gained control in the new FCC organization, although at first evangelical representation was strong.

Strictly speaking there is no such thing as a "social Gospel." The Gospel is the *kerygma*, the proclamation, which interpenetrates the whole New Testament. It is the announcement of deliverance from sin and death by the redeeming cross of Christ. "There is no *social* salvation," says Dr. Jean Fridel (*La Personalite biologique de l'Homme*). "Salvation is a purely individual thing. Its work must be repeated over and over for each human soul. Children cannot inherit the holiness of parents. Jesus had compassion on the multitudes but it was each individual of the crowd that he pitied." Whether designedly or not, this "social" current turned the attention of the churches from their central task to secondary things.

The movement has been on the whole sterile. It lives under the sign of the quill and the ink-pot. All reasonable Christians long for social relief and social justice but this movement of social talk and social writing has ended with talk and writing. At the present time a really effective social reconstruction is being built up in the Province of Alberta by men who neither write nor talk, at least in generalities. Its leaders, Messrs. Aberhard and Manning, have been heads of a little Prophetic Institute. They are looking for the coming of the Lord Jesus Christ. While waiting for "that far-off divine event," they are not neglectful of the wounds and injustices of society and have founded a dominant political party and carried through a large scheme of— "free treatment of tuberculosis and cancer; free and improved treatment of social diseases; free maternity hospitalization; old age pensions of a dollar a day; provincial fire, hail, and life insurance at rates below commercial ones; farm debts legislation; halved interest on Alberta bonds," and much more that the FCC and Rauschenbusch, Shailer Mathews, and the rest, have merely dreamed of.

It is easy to move resolutions. To move mountains one "must have the faith of God" (Mark 11:22, marg.). With the faith of God will come the blessing of God on social as on all other effort.

[THE END]



Christmas in Jerusalem

Prospects for normal Christmas observances in the Holy Land this year seem bleak.

Christian churches report "no progress" as yet in connection with their suggestion to the Truce Commission for a convoy to protect pilgrims from the Old City of Jerusalem to Bethlehem. Jewish troops block the way.

Protestant and Latin Rite Christians are the groups immediately disturbed by difficulties in making pilgrimages to Bethlehem. Members of the Greek Orthodox and Armenian Churches, who will observe Christmas on January 7 and January 17, respectively, are hopeful that a truce will be declared before their celebrations begin.

Soviets Ban Papers

Soviet occupation authorities in Germany's Brandenburg province have ordered the immediate discontinuance of newsprint supplies to two evangelical church publications in the area, it was learned here. The publications are *Potsdamer Kirche*, and the *Berliner Kirche*, both of which are printed under Soviet license.

Swedish Keswick

Prince Oscar Bernadotte, eighty-nine-year-old brother of King Gustav, recently opened celebrations in Boras, southwest Sweden, marking the fiftieth anniversary of Sweden's "Keswick Convention," an annual religious event which he inaugurated.

The observance is modeled after the Convention which meets annually in Keswick, England, for "the deepening of spiritual life among Evangelical Christians by prayer and conference." Prince Oscar Bernadotte established the Swedish counterpart after he had visited the Keswick meeting in 1890.

Irish Protestant Decline

Ulster's Roman Catholic population is increasing steadily, while the Protestant denominations are declining.

At the beginning of the year, 73,917 children were enrolled in Catholic primary and special schools, as compared with 68,959 in 1922, an increase of 4,958.

In the same period, figures for Protestant denominations showed Presbyterian enrollments had declined from 66,665 to 52,463 and Church of Ireland from 51,743 to 47,389. Methodists reported an increase of school enrollments from 6,648 to 7,232, and enrollments of other Protestant groups rose from 4,370 to 5,014. The net Protestant decrease was 17,328.

Church in Ethiopia

The Coptic Church is the state church of Ethiopia. It is considered to be a Christian church. Throughout its development the church has had much control over the state, the Kings of which have been ardent supporters of it. The few which were not, were dethroned. The tenacity with which the Ethiopians have clung to this church in spite of invasions, wars with Mohammedanism forced upon them, wars with Turks and Negroid peoples, intertribal wars, famine and plagues, etc., for nearly sixteen hundred years, must evoke our admiration. However, Christ as the perfect Lamb of God, is not the central figure of this church.

Many deduce that Ethiopia is a Christian land, where the church is and has been playing a great part. Sad to say, this is not so. The majority of the people especially in the South, are Animistic. One needs only drive over some of the roads and see the many sacrifices placed there, as offerings to the gods of the river, or mountains, etc., to be convinced of this. Most of those who live under the teachings of the church know there is a God, but nothing about Christ. The doctrines, liturgy, and religious practices of the church show marked pagan influnces.

In Communist China

Evangelicals are agreed that the Christian Church must keep working in the Communist-held areas of China. They realize, however, that the decision to stay or not to stay must be left to the individual missionary, and ways and means of carrying on must vary according to local conditions.

The whole situation must be looked upon as a great challenge and a great opportunity. This is a period which will determine the place of the Christian Church in China for the next hundred years.

Whatever the fate of foreign workers, Chinese pastors can carry on if they have stout hearts and strong backs. Communists do not permit church members to contribute to the support of the native pastor, so he must earn his living as a farmer, or in some other work. As only small meetings are permitted, he cannot call his flock together, but must go to them, generally on foot. He must dress like a common laborer. He must be humble, patient, and able to endure persecution. The Chinese pastor's greatest protection is his character and conduct. Communists go about asking about him from his neighbors. If they give a good report, the pastor is generally safe.

Foreign missionaries, especially Americans, are proving an embarrassment to the Chinese pastor or Christian worker. In instances, it is better if the outside missionary evacuates.

One American missionary was told by Communist officials that religious freedom is permitted but when he attempted to hold services he found a soldier placed at the door of the house to "protect" the worshipers. On the door was a card, "All Americans are traitors." The name of each worshiper was taken "for future reference." Only a few came. Shortly afterwards the missionary was murdered.

Protestant Diplomat

Dr. Franco Bounous, whose ancestors took part in the Waldensian struggle for religious liberty, has arrived in Washington to be the First Secretary of the Italian Ambassador. Dr. Bounous, who comes from a long line of outstanding Protestants, succeeds Baron Mario De Stefano. His appointment was suggested to the Italian Government by Dr. Frank Gigliotti, a member of the Committee on Christian Liberty of the NAE.

The DPs Arrive

A second group of homeless Europeans to seek refuge in the United States under the Displaced Persons Law have arrived in Boston. Among the passengers were 118 Greek Catholics, 108 Protestants, 38 Russians and Greek Orthodox, 262 Roman Catholics and 273 Jews.

The first boatload came to New York City. The records for that shipment show: Roman and Greek Catholics 491, Jews 161, Russian and Greek Orthodox 75, Protestants 68, no religious affiliation 18.

From these figures it would seem that, if any group is discriminated against, it is the Protestant. Both the Roman Catholic Church and the Jewish group are maintaining strong representation in Washington with ably affiliates abroad who see to it that they receive their full share of placements. Protestants are not so alert.

How We Spend

In 1948, the average American consumer will, according to the United States Chamber of Commerce, spend 21.9 per cent of his income for groceries; 12.4 per cent for direct taxes; 8 per cent for apparel; 8.1 for housing 4:4 per cent for alcohol; 4 per cent for medical and burial; 3.6 for meal 3.2 for insurance; 3.1 for auto; 3.1 for household; 2.3 for tobacco; 2 per cent for gas and oil; 2 per cent for public transportation; 1.9 for furniture and rugs; 1.7 for fuel; 1.7 for recreation 1.6 for appliances; 1.5 for shoes; 1 for utilities; 1:1 for laundry; 1 per cent for domestic service; 1 per cent for toys; .9 per cent for tires; .9 per cent for papers; .8 for religion and welfare; .7 telehone; .7 tablewa and utensils; .7 radios; .7 per cent for movies; .7 for jewelry; .6 for cosmetics; .6 for barber and beauty .6 auto repairs; and .6 per cent for private education.

UEA EDITORIAL

OLY DAY OR HOLIDAY?

S we look back across the centuries to the day when Christ was born we can see, more clearly than did the shepherds, its significance the world. Christ has changed the whole course human history. He has given new hope to illions who were in sin. He is still the promise the best that is to be. We call this day Christas. To some it is a holiday; to some a holy day.

The star and the cross are the symbols of ristmas to the faithful. But to millions the mbol of Christmas is the dollar mark. This ore than all the holiday seasons has been tragicly commercialized. Long before Thanksgiving reedy interests in America begin their blase mpaign for Christmas business. They deliberatetake advantage of the Christmas spirit to rob the ople of their last thin dime. They provide Christas carols and tell the Christmas story in pictures id on the air to sell every sort of merchandise—en beer and whiskey. To God in heaven it must em as though His Son is being crucified afresh.

Whatever our view of Christmas, the whole orld will pause to face it and will hear again the ng of the angels, "Peace on earth; good will ward men in whom God is well pleased." Most earts will yearn for that peace and for a few ort hours, at least, the world will be a better ace to live.

COMMUNISM AND RELIGION"

HE report of the House Un-American Activities Committee on "Communism and Religion" (UEA, December 1) was a body blow the pinkos in Protestantism. They are still aggering from it.

Despite the smear campaign that has been ing on to discredit the House Committee, any ir-and-square thinking and observing American ows that there is Communism in Protestantism, me of it very highly placed.

Bishop G. Bromley Oxnam now comes forth the proponent of the traitorous elements. He nies vociferously that there has been infiltration d by implication blames the Roman Catholic urch for instigating the report. Romanism akes a good "red herring" in this instance and ll divert considerable anti-Communist criticism.

If Marxian ideology has gained a foothold in r churches we have a right to know it. The idence is accumulating that Communist ideas, guised in Christian phraseology, have been and e being taught in Sunday School papers, books, uth conferences, retreats, church-related colges, seminaries and actually preached from pults. Denominational leaders lend their influence Communist front organizations and lobbies in vernments at home and abroad. The House Committee's report is definitely in the public interest and, we believe, a fine contribution to the welfare of the churches.

We said something of evidence. Mr. George Washington Robnett of the Church League of America is completing research on Communism in the churches which will shortly be made available to our readers through the columns of UEA.

LAID ON THE TABLE

GLENWOOD Blackmore's news interpretation of the fortieth annual convention of the Federal Council of Churches of Christ in America (see page 15) records a most significant happening. We refer to the Cincinnati assembly's action on the deity of Christ.

The Federal Council has a somewhat weaker affirmation concerning the nature of Christ than does the World Council. In both instances the theological statement is inadequate and subject to varied interpretation. Futhermore, the Councils have no power to enforce the confession, that authority resting in the constituent churches.

The splendid work of evangelical representatives of the Reformed Church in America in forcing the issue to the floor of the convention revealed the futility of getting the FCCCA to take an unequivocal stand on the basic tenets of the Christian faith. The action forced the reaffirmation of an old "interpretation" which carries no constitutional validity. The attempt to make it constitutional was met by a motion to lay on the table which had the parliamentary effect of killing the proposal.

What a spectacle! The organization widely heralded as the voice of American Protestantism refusing to take an unequivocal official stand on the deity of Christ! In effect the FCCCA *laid Christ on the table!*

NEW STUDY COMING

MR. Ernest Gordon's devastating document, "Ecclesiastical Octopus," is completed with this issue of UEA. Many schools and colleges are filing it for future reference. Ministers and other church leaders are using it effectively. Its publication marks a milestone in the effort to discover a practical evangelical basis for Christian cooperation in America.

We hope to follow the Gordon document with another which will deal with the World Council of Churches. It will state historic facts, analyze and interpret them from the evangelical viewpoint.

Evangelicals who want trustworthy information on any of the stirring events in Christendom these days are coming to depend on *United Evangelical Action.*

Readers Say —

(Continued from page 2)

tional Association of Evangelicals and the American Council of Christian Churches.

I cannot presume to speak with reference to the United States Navy and the Veterans Administration, but I believe that what I have said of the Army (including the Air Force) chaplaincy would be substantially true of the chaplaincy in the Navy and the Veterans Administration also.

ARTHUR CARL PIEPCORN, LT. COL.
Carlisle Barracks, Pa.

Commends Gordon Series

To the Editor:

The series, "Ecclesiastical Octopus," by Ernest Gordon, is the finest and most profitable writing published in *UEA* for a long time. I find in my ministry a large majority of laymen who do not know or see "anything wrong with the FCC." These articles should open some eyes. I have ordered Gordon's book for my library.

The letter from Irving Bruhn (UEA, Nov. 1) reveals only more plainly how many conservatives are being fooled by those who were "last generation's modernists." Their theology now is "neo-orthodoxy," which is more dangerous than moderism, for it masquerades in sheep's clothing. Couldn't *UEA* publish a series of articles on Barthianism?

ROSCOE B. TOWNSEND
La Junta, Colo.

Ban Now Lifted

To the Editor:

I notice in the section entitled "Books Received" on page 23 of your November 15 issue that the book *Unionizing Southern Baptists* is "forbidden sold in Southern Baptist book stores."

This is evidently based on misinformation. While it is a small matter in some ways it is of vast importance to us Southern Baptists. The sale of the book was banned by officials of our Sunday School Board but that ban proved such a *faux pas* that it was blushed out of existence. Southern Baptists don't like such heavy-handed methods!

Some stores may not offer it for sale but individual store management is responsible if that be the case. I have bought several copies from our Baptist Book Store in Oklahoma City and have a personal letter from the author to bear out above statements.

Let me tell you again that I appreciate your magazine. It not only reports the news but it rallies people to the cause of evangelical Christianity . . . . and, thank God, it exposes the FCCCA in no uncertain terms. Keep it up."

FRANK O. BAUGH
Hobart, Okla.

Dislikes "Dispensationalism"

To the Editor:

In reading the review of *The Pilgrim Bible* ("A Bible for Young People," Glenwood Blackmore, *UEA*, Nov. 15) I was surprised that no mention was made by the reviewer of the important fact that *The Pilgrim Bible* in its notes and comments inculcates the system of teachings commonly called "modern dispensationalism," including the special view that the present "dispensation of grace" is not foretold in the Old Testament. Many devout Christians agree heartily with this "dispensational" system, while others are convinced that it is erroneous. But beyond question it is a highly controversial subject today, and its presence in *The Pilgrim Bible* should surely be pointed out in an evaluation of the volume.

Many Christians, after long study, have come to the conclusion that "dispensationalism" of the Darby-Scofield type is unscriptural. They cannot conscientiously place a book which advocates this system in the hands of children and youth, who are incapable of critically analyzing its teachings. The review in *UEA* gives the impression that *The Pilgrim Bible* is just a Bible for youth with valuable helps included; there is no hint that it advocates one side of a highly debated controversy.

J. G. Vos
Clay Center, Kansas

Dr. Murray Protests

To the Editor:

There is on page 12 of the November 1 issue of *UEA* a review of *Millennial Studies*, a book of which I am the author.

Readers of book reviews, not always aware of the reviewer's prejudices, might assume that he tries to be fair to both author and readers. This particular review is an exception to that rule. Your reviewer has credited me with "having created insuperable difficulties which intrinsically do not exist as such." He has failed to state that those difficulties were created by "dispensationalists," whose works were accurately quoted. He does not acknowledge the fact that for many years I tried to accept pre-millennialism, but was unable to find any solution for the problems presented by dispensationalism. He has made no mention of the fact that my conclusions were reached only after a long period of impartial study of the Scriptures.

I regret that you did not have the book reviewed by someone who has a better grounding in Reformed theology. I am happy to state that several outstanding periodicals on both sides of the Atlantic have taken an entirely different view of this (a millennial—Ed.) work.

GEORGE L. MURRAY
Newton, Mass.

MBC Accredited

To the Editor:

I write to call your attention to an error in the report of the schools accredited through the newly-formed Accrediting Association for Bible Colleges and Bible Institutes. A few weeks ago we received official notice from the Association that Minnesota Bible College was accredited on the collegiate level with only minor recommendations for us to fulfill in order to look for unqualified membership in the association. The news report, however, did not include our school among those listed as accredited.

We are having a good school ye
Two hundred and twelve enrolled
the fall quarter.

RUSSELL E. BOATMA
Minneapolis, Minn.

750 in Parade

To the Editors:

I was surprised to see the mis-sta
ment in the Blackmore "Mile-H
Convention" article. In the seco
paragraph he said, "I estimated t
around 2,000 people were marchin
That is a terrible stretch of the ima
nation. The official figure released
the time by the police officers a
myself was around 750 only.

WM. H. LEE SPRA
Denver, Colo.

[EDITOR'S NOTE: It must h
been that Rocky Mountain air! Th
were fully 2,000 who attended
Denver NSSA convention during
three days.]

PO Not Official

To the Editor:

I am glad to report that the *Pres
terian Outlook* is *not* the "official org
of the Southern Presbyterian Chur
as stated in your November 15th is
(p. 18). This is an independent publi
tion. The *Presbyterian Survey* is
official organ of our church.

CHARLES W. McNU
Pineville, W. Va.

A Timely Warning

To the Editor:

Dr. J. Elwin Wright's editor
"Over Expansion," in your Novem
1 issue is timely, and should have
prayerful and serious consideration
every Christian, particularly those
whom we look for leadership in
church of Christ.

Aside from the aspect of possi
financial disaster, there is a spirit
angle which cannot be overlooked, a
as you point out, a moral obligation
the thousands of God's people w
often at great sacrifice, give of th
small incomes that Christ's progr
on earth shall go on.

Many times have friends and
puzzled over the paradox of
large scale expansion on the one ha
and the constant warning of the
minency of Christ's return on the oth
What is wrong? Do those who ass
us that we are in the closing hours
this age believe and mean what t
say? If so, why engage in progra
which His coming—if as imminent
they declare it to be—will surely
terrupt? To this question, someone
sure to answer that we are to "occ
till He come." True. However, ob
ence to that injunction need not
clude wisdom and sound judgm
Nor, does caution in these times
dicate a lack of vision.

Far from wishing to be hypercriti
I long to see the day when those
name the name of Christ in evangel
faith shall be so sincere in their
fessions as to be able to say w
Paul, in all truth, that what thi
were gain to them—as indiviluals,
semblies or organizations—those w
"counted loss for Christ." May He h
the preeminence.

LOUISE B. REI
Newark, N. J.

PUBLIC AFFAIRS—

ptists Prepared o "Process" DPs

HILADELPHIA.—A comprehens- DP program, in which Northern Southern Baptists are cooperat- on an equal basis, heads up in a cial committee of the Baptist World ance. This committee consists of R. Paul Caudill, chairman; Dr. rge Sadler, of the Southern Baptist vention; Dr. Frank Woyke, of the neral Baptist Convention (German); na Albaugh, of the ABFMS; and Dr. nley I. Stuber, executive secretary the World Relief Committee of the rthern Convention.

Rev. Fred C. Schatz has been sent Germany to work on a full-time is with Dr. Edwin A. Bell, Rev. o Nallinger, and other Baptist rep- entatives, to process Baptist DPs. will serve on the staff of the menical Refugee Commission.

Dr. R. L. Howard, foreign secre- y of the ABFMS, has agreed to ve as Baptist DP coordinator in erica, working with a team of four wo from the Southern Convention, from the Northern Convention ev. Jobu Yasumura, of the ABH-); and Rev. A. Klaupiks, of the ptist World Alliance office.

n Bible Distribution In Marshalltown Schools

MARSHALLTOWN, Ia.— (RNS) — tribution of Bibles in the public ools here has been banned by animous vote of the city school rd.

n denying a request made by the leons to distribute New Testaments, board declared that although it arded religious literature as excel- t for children, "it is not wise or irable that the schools be used as instrument of distribution, lest any nority group of people be discrimi- ed against or offended in any way."

eethinkers to Appeal Released-Time Decision

NEW YORK—(RNS)—The Free- nkers of America will appeal the de- on of State Supreme Court Justice scoe V. Elsworth upholding the con- utionality of the New York State eased-time program of religious edu- ion, it was announced here by eph Lewis, president of the Free- nkers.

Lewis, whose action to halt the re- sed-time program failed in the any county Supreme Court, said his anization would ask the Appellate vision for permission to take the eal directly to the Court of Appeals ich is the final arbitrator in the te on constitutional matters.

Should the Court of Appeals uphold Justice Elsworth's decision, Lewis said the Freethinkers of America would carry the case to the United States Supreme Court.

Jewish Group to Test New York Sunday Laws

NEW YORK—(RNS)—Constitution- ality of New York State's Sunday laws —as applied to Orthodox Jews who close their stores on Saturdays—will be challenged by the American Jewish Congress here.

The Congress said it would defend two Orthodox shop-keepers summoned to Magistrates Court for violation of the Sunday laws. Both cases come up on Nov. 30.

Representing the defendants will be Leo Pfeffer, Church and State expert of the congress' commission on law and social action. Pfeffer said he would base his challenge on the U.S. Supreme Court decision in the McCollum case which he said reiterated the principle of separation of Church and State.

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MISSIONS

Chinese Communists Oppose Christianity

VANCOUVER, B. C.—Christian missionaries are in danger of being driven from parts of China controlled by Communists, according to a report made public here by Dr. J. H. Arnup, secretary of the Overseas Missions Council of the United Church of Canada.

The report was received from Dr. W. S. Flowers, field secretary of the China Medical Association, who pictured the Communists as "stiffening and hardening" their attitude toward Christian mission activity.

Dr. Flowers warned that in the territory controlled by the Chinese Communists only a few Christian hospitals may be allowed to operate and mission workers may either have to leave the country or have persecution.

"The Communist attitude at present," the mission leader wrote, "is one of active opposition. Preaching is prohibited. Churches are closed down. Foreign missionaries generally are being ordered out of the area, sometimes after ill-treatment or public trial. In short, active persecution has become a recognized part of the Communist tactics."

Missionaries May Get Wartime Compensation

WASHINGTON — Under a War Claims Act passed by Congress on July 3, 1948, opportunity is afforded American citizens who were captured or interned by the Japanese to obtain compensation for such detention and for injuries resulting therefrom. This includes all theatres of war where the Japanese were active and is effective from Japan's first attack on Korea and Manchuria up until VJ Day. The new detention benefits are at a fixed rate of $60 per month for persons over eighteen years and $25 for those under eighteen years. The injury and disability benefits are passed upon the nature and extent thereof. Claims may be made for the death of a husband or wife resulting from the detention.

Religious organizations functioning in the Philippines may obtain reimbursements for expenses incurred or supplies furnished to American Forces or civilians between December 6, 1941 and August 15, 1945.

The Claims Commission is also required to report on other claims for personal injuries and property losses arising out of World War II. This will afford opportunity for the filing of Claims by mission societies for damage or destruction or use of mission property by enemy forces, and for claims by individual missionaries for their personal injuries and property losses or damages wherever sustained.

A questionnaire has been prepared by the Evangelical Foreign Missions Association upon which missionaries and mission societies may file their claims. It is proposed to use the united voice of EFMA to collect these claims, payment of which is provided by this Act of Congress. Anyone desiring copies of the questionnaire may secure them from the Washington office (see page 14).

Presbyterians US To Pray for China

ATLANTA, Ga. —(RNS)— Dr. C. Darby Fulton, Moderator of the Presbyterian Church in the US (Southern), has called upon members of the denomination to pray for China.

NAE

National Association of Evangelicals

SERVICE DIRECTORY

National Headquarters
Dr. R. L. Decker, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

War Relief
Mr. Frank D. Lombar, Executive Director. Office: 536 W. 46th St., New York City 19.

Missions
(Evangelical Foreign Missions Association)
Dr. Clyde W. Taylor, Director. Office: 1422 F Street, N.W., Washington 4, D. C.

Purchasing
(Evangelical Foreign Missions Association)
Mr. W. J. Anderson, Director. Office: 141 W. 57th St., New York City 19.

Sunday Schools
(National Sunday School Association)
Rev. William E. Kirschke, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Radio
(National Religious Broadcasters, Inc.)
Dr. Theodore H. Elsner, President. Office: Broad and Master Sts., Philadelphia 22, Pa.

Chaplain Counselors
Mr. Ernest L. Chase, Director. Office: 1153 Broad St., Newark, N. J.

Youth
(Evangelical Youth)
Rev. H. K. Sheets, President. Address: 3908 S. Harmon St., Marion, Ind.

Higher Education
(Commission on Christian Educational Instituitons)
Dr. Enock C. Dyrness, Chairman. Address: 721 Cherry St., Wheaton, Ill.

Christian Day Schools
Mr. Mark Fakkema. Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Evangelism
(Commission on Evangelism)
Dr. Howard W. Ferrin, Chairman. Address: 100 State St., Providence, R. I.

Government Chaplaincies
Bishop Hubert T. Spence, Chairman. Address: 3833-17th Place, N. E., Washington 18, D. C.

Regional Offices
New England—Dr. J. Elwin Wright, President. Office: 9 Park St., Boston 8, Mass.

Northwestern—Rev. William H. Nagel, Director. Office: 413 Columbia Bldg., Portland 5, Ore.

Middle Eastern: Rev. Robert M. Anderson, Director. Office: Room 1403—12 S. 12th St., Philadelphia 7, Pa.

Southwest—Dr. Henry E. Hedrick, Director. Office: 1059 South Hope St., Los Angeles 15, Calif.

Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Mid-West—Rev. Harold Taylor, Director, 542 S. Dearborn Street, Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

The call stressed that the Christian Church in China is facing a time of great trial and desperate need.

The denomination has, at present, sixty-six missionaries in China, about half of whom are located in the area where fighting is going on between the National Army and the Communists.

—INTER - CHURCH—

Spiritual Unity Is Advocated by Maier

NEW YORK.—An appeal for "Spiritual Unity" as the basis for the union of Protestant churches in the United States was made December 7 over "Town Meeting of the Air" by Dr. Walter A. Maier, speaker for sixteen seasons on the International Lutheran Hour.

Dr. Maier asserted: "Of course, we want a truly unified Church. The waste of money and energy in reduplicated missionary efforts, the lack of love between conflicting denominationalism, the cold criticism rampant in competing church bodies, the reproach which this sad division heaps on Protestanism; all this emphasizes the blessing of having the various religious groups in our country stand together in real, inner agreement. Besides, we should honor the Lord by working for oneness. The division of Protestantism into some 250 groups, the one denying what the other affirms, yet all claiming obedience to the same authority, is an insult to God, a hindrance to the progress of Christ's Kingdom. Communism is solidly united while Christendom is sadly separated."

To implement the program of spiritual unity, Dr. Maier appealed for "a series of conferences on Christian doctrine, in which all churches are represented, and at the same time a series of conferences embracing all the divisions of each denomination . . . These conferences should systematically study what God's Word says in the matter of the disputed doctrines, and adopt the Scriptural verdict as decisive. This is in direct opposition to the procedure advocated by the other unity programs in which doctrinal issues are set aside as secondary. Protestantism, by its name and history, must avoid each alliance which is only an agreement to disagree, and insist on full acceptance of every truth in Scripture. Christ declares: 'If ye continue in My Word, then are ye My disciples indeed.' In His final commission to His followers He asks that they 'teach . . . . things whatsoever I have commanded you.'"

The other participants in the "Town Meeting of the Air" program were Governor Luther Youngdahl of Minnesota; Dr. Truman B. Douglass, who advocated an all-out organic union for the churches; and Dr. E. Stanley Jones, whose proposal of Federal Union for Protestant churches has been widely discussed in the religious press.

A Single Protestant Film Agency Urged

GREEN LAKE, Wis.—(RNS)—A proposal that Protestant Churches organize a single, nationwide agency for the production and distribution of mo tion pictures and other visual materia was made here at the fifth interna tional workshop in audio-visual educa tion. The meeting was sponsored by th International Council of Religious Ed ucation.

Prof. Harris Moore, acting head the department of the cinema at th University of Southern Californi made the proposal. He explained tha the Protestant Film Commission, th official production agency of 19 d nominations and groups, and the Rel gious Film Association, distributi agency, were attempts to secure co operative action.

Prof. Moore suggested that th single production and distribution o ganization be autonomous of any d nomination or its agencies. He sa that it must be well-financed, and tha Protestant Churches could raise seve al million dollars for the purpose.

Church Women Delay Action on NCCCUSA

MILWAUKEE, Wis.—(RNS)— Th United Council of Church Women pos poned action on the proposed Nationa Council of the Churches of Christ i the United States of America.

The Council of Church Women, or ginally scheduled to vote on affiliatio with the National Council at its bie nial assembly here, reached this dec sion because the women were divide as to whether they should join th National Council. Those that favor th merger are nevertheless somewha fearful that affiliation would mean a end to the independence they now en joy in church affairs.

The deadline for a decision on me ger is 1950. The National Counc would combine the functions of eigh interdenominational bodies. These ar the Federal Council of Churches, th Foreign Missions Conference, th Home Missions Council, the Interna tional Council of Religious Educatio the National Protestant Council o Higher Education, the Missionary Edu cation Movement of the United State and Canada, the United Stewardshi Council and the United Council Church Women.

$18,000,000 in Church Pensions Are Paid Out

NEW YORK— (RNS)— Pensio boards of twenty-one denominatio and two church-related agencies a sociated with the Church Pensio Conference paid out total benefits of $18,216,099 during the past year, was reported at the 34th annu meeting of the Conference here. Th figure represents an increase of 9 per cent over the previous year.

Of the total, $16,215,600 was paid pension beneficiaries, $1,530,392 to r lief beneficiaries and $470,107 in m cellaneous benefits.

Total funds available to the pensi boards reporting to the Conferen amount to $314,125,141, an increase 9.3 per cent over last year. There a 123,130 ministers and 138,628 congr gational units whom the pensi boards are serving. The denominatio they represent have a church me bership of 32,403,856, or nearly per cent of the population of the U.

FCCCA Convention Promotes Super Church

GLENWOOD BLACKMORE

he fortieth anniversary convention
he Federal Council of Churches of
ist in America in Cincinnati early
month took further steps toward
development of a great "super
rch" in the United States.

he Council-bred National Council
Churches of Christ in the USA
much on the minds of the dele-
es. A report on progress of de-
ninational approval was read by
an Luther A. Weigle, president-
eritus of the Yale Divinity School.
said that fourteen denominations
h membership of 23,483,989 per-
s had approved; that two Churches,
Presbyterian Church in the U.S.
outhern) and the United Lutheran
urch of America, are still weigh-
the matter, and that no action so
has been taken by nine other
urches with a total membership of
90,672.

Delegates to the 1948 meeting also
proved two other recommendations
the proposed National Council. They
reed that the Council's executive
mmittee be authorized to determine
en the actions by member com-
unions constitute a sufficient basis
final decision on the merger. They
o decided that the executive com-
ttee be authorized to represent the
deral Council in all matters per-
ning to the proposed merger, in-
uding plans for a constituting con-
ntion to inaugurate the proposed
itional Council.

The proposed National Council would
mbine the functions of eight inter-
nominational bodies. These are the
deral Council of Churches, the
reign Missions Conference, the
me Missions Council, the Interna-
nal Council of Religious Education,
e National Protestant Council on
gher Education, the Missionary
ducation Movement of the United
ates and Canada, the United Stew-
dship Council and United Coun-
of Church Women.

Planning Behind the Scenes

While officially denying that the
CCCUSA would in any way become a
per church, leaders were engaged in
b rosa meetings to "take immediate
eps to draft a plan of organic union"
r thirty denominations. Bishop G.
omley Oxnam and Dr. Douglas Hor-
n were directing the "unofficial" pro-
edings. They quite frankly told inti-
ates that "we have been cooperating
splendidly on a national level in
e Federal Council, that the task will
far less difficult than was at first
ticipated." Bishop Oxnam indicated
at the "little fellows" might well be
nored and cited these figures:
"Of the 256 Protestant denomina-
ns in this country, thirteen churches
ve eighty-two per-cent of all the
urch membership," he said. "About
ty-five churches, all of which have
re than 5,000 members each, have
4 per cent of the membership, leav-
g 201 denominations to share the re-
aining 2.6 per cent of the members."
The machinery for controlling ex-
nsion of "non-Council" churches was
ed and perfected. Methods for churching new housing areas was a matter of chief consideration by the Joint Commission on Planning and Adjustment of Local Interchurch Relations. Already many churches affiliated with the NAE and the ACCC have felt the "pinch" of this body which works in close cooperation with government. When the super church begins to function the pressures will become terrific.

Capturing the South

The rapid growth of local councils of churches reported by Dr. J. Quinter Miller indicates the success with which the super-church program is developing. Especially is this true in the South where the Southern Baptists have blocked the FCCCA. Southern Baptist pastors are falling in line in local councils and the machinery is already in operation to take these over into state councils and then into the super-church.

At present there are 227 state, city and county councils of churches with employed executive leadership, and 485 state, city and county councils with voluntary leadership, comprising an over-all total of 712. Dr. Miller disclosed that plans were under way for a Southwestern Inter-Council office to guide the organization of new councils. A similar office in the southeastern part of the United States is already in operation.

Delegates and visitors at Cincinnati were deeply impressed by the growing power of the Council.

Evangelism to the Fore

Evangelicals who still cling to the apostate Council were encouraged by the "trend toward orthodoxy." They pointed to the election of Bishop John S. Stamm of the Evangelical United Brethren Church as president* for the ensuing term. They were encouraged by the emphasis on evangelism, though it be of the type characterized by Ernest Gordon as "evangelism without an evangel." Plans for a United Evangelistic Advance during 1949-50 were outlined by Dr. Edwin T. Dahlberg. The Advance will be carried to 100 American cities by approved FCCCA "evangelists." The magificent address, "Evangelism the Primary and Base Responsibilty of all the Churches." by the Rt. Rev. Stephen Neill, associate general secretary of the World Council of Churches, left a distinct evangelical impression on the gathering.

Deity of Christ Is Issue

Reaffirmation of the Executive Committee's interpretation of the Council's stand on the deity of Christ was likewise heartening to some evangelicals. The heroic stand of delegates of the Reformed Church in America on this theological issue warmed our hearts. The RCA has had its doubts about the FCCCA's theology for some time. Its last Synod voted to remain in the organization with the understanding that its representatives would seek to secure further assurance on doctrine. When the smooth running machinery at Cincinnati was suddenly stopped by an RCA delegate demanding a reaffirmation of the deity of Christ, the "fear of the Lord" was upon the assembly. But the fear and trembling did not last long. The suave, capable and ingenious general secretary of the Council, Dr. Samuel McCrea Cavert, was on his feet with an old document. It had been drafted five years ago by the Executive Committee and was at that time generally satisfactory to "liberal" and "orthodox" alike. This was hurriedly reaffirmed. But the RCA delegates were not yet satisfied. It was proposed that the interpretation be made a part of the constitution of the Council and its affirmation a prerequisite of membership.

Again the "fear of the Lord" was in the hearts of all. Under the terms of the constitution any changes or amendments must be considered by the Council's constituent churches before final action. Imagine how Bishop Oxnam and his "liberal" brethren in the Methodist house of bishops must have felt! To raise such an issue of Christian doctrine in the denominations now controlled by "liberals" would have been devastating. A virtual theological war would have been declared that could have split them to smithereens. Some expert in parliamentary procedure moved that the motion be laid on the table. And it was. As matters now stand the FCCCA is no more orthodox than it was five years ago and everybody knows how orthodox it was then.

Delegates who spoke against the motion said that the consideration of such a question would only "delay the work of the Council which is not theological but **practical.**"

In this connection it is interesting to note that two new churches were received into membership at Cincinnati: The Religious Society of Friends of Philadelphia and the Romanian Orthodox Church of America. The former is looked upon by evangelical Quakers as tinctured with Unitarianism and the latter is known to practice Mariolatry.

Ever-present "Social Gospel"

An all-embracing program on "human rights," which among other things is supposed to eliminate segregation of the races, was endorsed after a lengthy debate. Among those who voiced opposition was Dr. J. McDowell Richards of Atlanta, Ga., president of Columbia Theological Seminary. He characterized the program as "trying to achieve in a moment what it will take years to accomplish." Southern Presbyterians and other Southern bodies won't like it. Many Northerners think it smacks too much of Communistic doctrine.

A major portion of the convention was taken up with similar social issues. There were pronouncements against "fascism," none against "communism." Branch Rickey, president of the Brooklyn Dodgers, was cited for keep-

*Frankly "liberal" Mildred McAfee Horton, Wellesley College head, was made vice president.

ing Jackie Robinson on his team, but no evangelist was cited for outstanding service in winning souls to Christ. Retiring president Charles P. Taft said, "men don't quite like to be thought of as drunks or embezzlers to be converted for the saving of their individual souls . . . . . Religion can save the world but only as we learn how it is related to the basic economic problems of men in the world."

So the major business of the Council in the coming year will be material, not spiritual. Despite a deficit of $29,168 for the past fiscal year, the Rockefellers and the Dulles made possible an increase of $30,000 in receipts over the previous year. A half million at least will be spent next year in FCCCA's "multifarious futilities.".

Evangelicals who know why they are evangelicals and who are in earnest about it found little at Cincinnati that would increase their faith in the Council. In fact, evidence of the rapid growth of the new "super church" will only spur them to new activity in the spread of the Gospel of the Son of God and in the development of their own thoroughly evangelical agencies.

Protestant Elements Now Dominate in New Orleans

NEW ORLEANS—A recent Protestant poll found Greater New Orleans is 51.4 per cent Protestant. This statistical "upset" caused consternation among Roman Catholics, long in the ascendancy in New Orleans.

Catholic Action of the South, official organ of the archdiocese, asserted that the city "is not 51.4 per cent Protestant." An editorial in the Catholic journal said flatly that "Protestants do not outnumber Catholics in this area."

"There may be more non-Catholics than Catholics in our metropolitan area," it added, "but there are definitely not more Protestants than Catholics."

The poll, sponsored by the New Orleans Council of Churches, has indicated that New Orleans was 51.4 per cent Protestant or of Protestant leaning; 47.3 Roman Catholic or of Catholic leaning, and 1.3 per cent Jewish.

Breaking down these percentages, the Council poll listed 57,112 white persons as Protestant church members, and 124,888 who were described as having Protestant leanings. It listed 237,000 persons as white Catholics. It also said eighty per cent of the 195,000 Negroes in this area were Protestant.

Free Church Unity Theme of Meeting

MINNEAPOLIS, Minn. — The first meeting of the Committee of Unity, composed of members of the two Evangelical Free Church bodies elected at their respective conferences last June, met in Minneapolis, October 20.

Dr. Arnold T. Olson, president of the Evangelical Free Church Association was elected chairman; Dr. E. A. Halleen, president of the Evangelical Free Church of America, vice chairman; Mr. John S. Nyquist, secretary, and Rev. Joseph Swan, national secretary of the Association, assistant secretary.

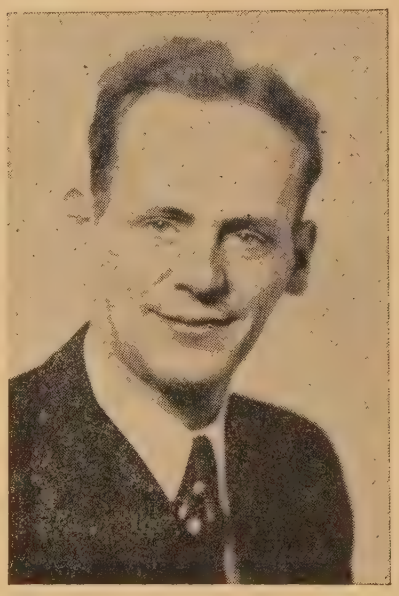
Various committees were appointed to study special phases of the merger plan and report to the Committee of Unity at its next meeting on December 15, in Rockford, Ill.

The aim is to have a definite and workable plan to present to the respective national denominational conferences next June. If the conferences then decide, the plan will be presented to the individual churches in each group for their vote. The 1950 conferences would then be ready to ratify the plan and begin to put it into operation.

—UNITED ACTION—

Institutional Service Started in Midwest

CHICAGO—Evangelical Institutional Service, a new venture for the Midwest Area, is expected to be instrumental in winning to Christ many who are now in hospitals, jails and other institutions. Rev. Fred Crumb, the director, (see photo) and Chaplain



FRED CRUM
Directs New NAE Service

Raymond Lilly report that several young men are seeking full-time Christian Institutional service as soon as means are provided. They appeal to Christian friends who wish to support the work to send contributions to the NAE office, 542 S. Dearborn St., Chicago 5.

American Advent Mission in EFMA

BOSTON—At its annual meeting here this fall the American Advent Mission Society voted to apply for full membership in the Evangelical Foreign Mission Association. Dr. J. Elwin Wright explained the work of the EFMA and its relation to the National Association of Evangelicals. During the past year expenditures of the AAM Society totaled some $56,855.00, part of which was sent to China and Japan for mission work. The salary and travel expense of an evangelist were paid and other home mission work sponsored.

500 Members Is Goal of New Women's Fellowship

PHILADELPHIA — Five hundr women to cooperate in furtherance united evangelical work here is t goal toward which the newly organiz Women's Fellowship of Philadelph Gospel Tabernacle (see photo) is str ing.

There are now eighty members the Tabernacle group and plans under way to bring women of oth churches into a city-wide Fellowsh The work is being carried forwa under the leadership of a full staff officers: Mrs. Theodore H. Elsner, w of the pastor, president; Mrs. Dienert, vice-president; Mrs. K. Br lin, secretary, and Mrs. Harris, tr surer.

Early plans of the Women's Fello ship include a banquet at which M Leslie R. Marston, president of t Women's Fellowship of the Natio Association of Evangelicals, will be t speaker.

A special pre-Christmas drive War Relief is being carried on by t women, in cooperation with Dr. Elsn who has been making announcemer over the radio concerning the dri Cars are sent to collect clothing it is offered, and envelopes for spec Christmas giving are being filled.

After the first of the year a busine women's dinner every two weeks planned. The chief purpose of t gathering will be to bring non-Chr tian women into fellowship of t church.

"Spiritual Awakening" Theme of Seminar

CHICAGO—An all-day seminar First Reformed Church December had for its theme, "Spiritual Awake ing, The Need of the Hour." T theme was discussed from the vie point of the people of Scandinav Germany, Asia, The Islands, Israel a America by outstanding leaders the various countries.

In the evening an NAE banquet w held with Dr. Henry Bast, who tended the NAE Conference in Clare and the World Council of Churches Amsterdam the past summer, speaker.

—EVANGELISM—

Baptists to Gather To Plan Evangelism

DALLAS, Tex.—Hundreds of Te Baptist preachers and evangelists expected to fill the First Bap Church of Dallas next January 10 at the third annual State Evangeli conference. Dr. Ellis A. Fuller, pr dent of Southern Baptist Theologi Seminary, is listed as one of speakers.

Scriptures for Millions Planned by Bible Society

NEW YORK—(RNS)—Plans fo special five-year effort to bring Scriptures to at least 20,000,000 m women and children in all corners the world were outlined to the visory Council of the American B

NAE WOMEN'S FELLOWSHIP IN PHILADELPHIA GOSPEL TABERNACLE (See "United Action, p. 16)

ety at its annual two-day meeting
r. Eric M. North, general secre- of the Bible Society, told repre- atives of 48 Protestant denomina- s affiliated with the agency that "program of advance" from 1949 1953 will require 59,712,081 Scrip- s at an estimated cost of $11,888,-

f these, he said, 37,140,000 will be ulated in the United States, and 72,081 abroad. They will consist of 9,087 Bibles, 10,407,706 Testaments, 45,115,288 Gospels.
n presenting details of the program North observed that "the majority mankind have not even yet had a nce to possess the Bible."
n the five-year period ending June last, according to Dr. North, the le Society distributed 54,614,325 iptures, including 3,690,329 Bibles, 945,024 Testaments, and 38,978,972 spels at a cost of $7,051,525, through regular budget and emergency pro- ms.

er 800 Respond in Portland Campaign

ORTLAND, Me.—Overflow crowds ended the Appelman Evangelistic mpaign in Portland, November 8-21, der the sponsorship of the Greater tland Association of Evangelical urches. There were some fifteen ngelical churches and religious ies cooperating in this united effort. More than 800 people responded to invitation and were dealt with in inquiry room, many being led to eive the Lord Jesus Christ as their sonal Saviour. The general chairman the campaign was Rev. Calvin A. ch, pastor of the Second Parish hodox Presbyterian Church of Port- d.

y Wide Campaign For Columbus in 1949

OLUMBUS, Ohio.—As a result of warm fellowship built up among perating ministers in the recent rist for Columbus Campaign," W. vard Schoof, secretary, announces another campaign is being plan- for 1949—May 15 to June 15. norial Hall has already been en- ed for the meetings.

The campaign recently closed was sponsored by the Evangelistic Association for Columbus, an organization of about fifty ministers and laymen. Dr. Don Householder, of Trinity Methodist Church, Los Angeles, was evangelist, Mr. Merle Hancock of the same church, song leader and soloist, and Dale Summers of Indianapolis, Ind., pianist. Attendance increased from 600 at the opening meeting to 3,300 at the closing service. Noon services were held each day. The budget, exclusive of love offerings for the evangelist and song leader, totaled $4,600, which was completely raised the second week of the campaign.

Mid-Winter Conference In New LEM Quarters

MINNEAPOLIS, Minn.—The thirteenth annual Mid-winter Evangelistic Conference, under sponsorship of the Lutheran Evangelistic Movement, will be held January 25-28, 1949, in the new home of the organization in the Hospitality House Building. Lease has been signed and contractors have been engaged to arrange space to accommodate offices and bookstore in the basement of the three-story building operated by the Christian Business Men's Committee. Plans are to have the space ready for occupancy before the Mid-Winter Conference. Theme for the Conference is to be "Fortitude for Perilous Times."

A second announcement of the LEM concerns the Deeper Life Conference next summer at Medicine Lake. By recent action of the National Board, a two-week conference will be held next year, July 18 to 31.

2,000 Confess Christ In Baptist Campaign

KANSAS CITY, Mo. — Baptist churches of the Greater Kansas City area recently completed an evangelistic crusade under the leadership of Dr. C. F. Mathews, superintendent of evangelism for the Home Mission Board of the Southern Baptist Convention.

Ninety-six churches cooperated, some from the Southern Baptist Convention, some from the Northern, and some from the two negro Baptist bodies known as the National Baptist Convention. There were simultaneous meetings in all of the ninety-six cooperating churches, each with its own evangelist and evangelistic song leader. The final reports indicate that over 2,000 people professed their faith in Christ and many more were added to the churches by the transfer of membership.

The Temple Baptist Church served as the headquarters for the campaign, and Dr. Mathews was the evangelist in that church, where Dr. R. L. Decker is pastor. There were eighty-seven professions of faith at the Temple Church.

Appelman to Radio Gospel into Russia

ROCHESTER, N. H.—A broadcast over the Luxembourg station which will carry the Gospel into Russia is one outstanding result of the recent evangelistic meetings held by Dr. Hyman Appelman in Rochester City Hall. Enough money was raised at the meetings for this purpose. Among the 661 who came forward to rededicate their lives or to confess Christ as Saviour was a Jewish man. Leaders in the Southeastern New Hampshire area commented, "More people were won to Christ and more Christians dedicated themselves to a greater work for their Master in these two weeks of meetings than is usually accomplished in a whole year of ministry by all the churches combined."

Rev. George Schilling, pastor of the True Memorial Baptist Church here, was general chairman of the campaign. Special busses were chartered to bring people from surrounding communities. A radio program was conducted each afternoon and each night a volunteer choir of 160 voices sang under the leadership of Homer Britton. Each Saturday afternoon a special service was held for children.

RADIO

Construction Begun on Gospel Radio Stations

MINNEAPOLIS, Minn.—Construction of Northwestern Schools' two new Gospel radio stations, KTIS and KTIS-FM, is now under way. The work is under the direction of Loren

Bridges, station manager, assisted by commercial radio construction engineers. Personnel of the broadcasting staff, to be announced soon, is to include only men of acknowledged technical skill and sound Christian testimony, according to leaders of the project. Both stations are to operate on a non-commercial basis.

For some weeks work on the studios in Memorial Hall has been in progress. The Memorial Hall tower studios will include news, conference and music studios, in addition to auditorium facilities afforded by Memorial Hall chapel.

KEYD Minneapolis Bars Liquor "Plugs"

MINNEAPOLIS, Minn. — The first commercial radio station in the history of Minnesota not to accept liquor, tobacco, or movie advertising has gone on the air in Minneapolis. KEYD, a 5,000 watt station is owned and operated by the Family Broadcasting Corporation and will have its studios on the ground floor of Minneapolis' famed Hospitality House Christian Center. The Christian Business Men's Committee of Minneapolis has furnished the inspiration and most of the capital for the enterprise.

—EDUCATION—

WSER Enrollment Shows Big Increase

PORTLAND, Ore.—The Western School of Evangelical Religion, an interdenominational graduate seminary serving the Pacific coast area, located in suburban Jennings Lodge, now enrolls forty-seven. The registration at the opening of the second year was only one short of double the number which enrolled the first quarter of opening year.

Of the total registered, forty-two were men and five were women. Five denominations were represented in this registration, with the following distribution: twenty-two Evangelical United Brethren; nine Nazarenes, eight Friends, four Methodists, one Disciples of Christ, one Wesleyan Methodist, and two undenominational. Ten different states were represented, three theological seminaries, and eighteen colleges and universities.

With registration open to new students at the opening of both the winter and spring quarter, it is altogether possible that the total enrollment for the year 1948-49 will pass the half-hundred mark.

Dr. Paul P. Petticord is president

Moody Founder's Week Conference Announced

CHICAGO.—Pastors, professors, school presidents, denominational officials, authors, missionaries and evangelists—more than twenty-five in number—will band together for the annual Founder's Week Conference at Moody Bible Institute, January 31 through February 6. Morning and afternoon meetings will be held in Torrey-Gray Auditorium, while the evening convocations will move to Moody Memorial Church.

Opening each morning session will be an 8:30 prayer meeting, while the entire conference will open with prayer Monday morning at 10:30 led by Dr. William Culbertson, Moody president. Dr. J. Edwin Orr, Irish evangelist, will close the conference with his address on Sunday night at 7:30.

Other special speakers for evening programs throughout the week are listed as Rev. Andrew Gih, founder of the Chinese "Evangelize" Mission, Shanghai; Dr. Wilbur M. Smith, professor of apologetics, Fuller Theological Seminary, Pasadena; Dr. Oswald Smith, pastor of Peoples Church, Toronto; Dr. Albert W. Hughes, of the Crusaders Gospel Association; Dr. John Mitchell, pastor of the Central Bible Church, Portland, Oregon; and Dr. Irwin Moon, director of Moody Institute of Science.

Bible Accounts Backed By Church Scientists

GRAND RAPIDS, Mich.—(RNS)—Scientific evidence supporting the Biblical story of creation and the existence of Solomon as a wise and powerful ruler was presented to the American Scientific Affiliation at its annual meeting here some weeks ago.

Upholding the story of creation as told in the Book of Genesis was Dr. Russel L. Mixter, zoology professor at Wheaton College, who said the beginnings of the major types of animals, plants, and man must have been the direct act of God.

"We do not believe that man descended from the ape," he declared, but that the fossil men, or so-called missing links, were really human beings of the same genus as we but somewhat different from today's type of man."

Dr. Mixter emphasized that members of the Affiliation, who term themselves "Christian scientists" and who are connected with church schools and institutions, believe that man, animals and plants have changed since they were first created by God.

New evidence proving that Solomon was a great and powerful a ruler as the Bible relates was offered by Dr. Allan A. MacRae, president of Faith Seminary, Wilmington, Del., and a prominent archeologist.

He said that two "striking bits of evidence" had come to light to prove the land of Israel had a ruler about 1000 B.C. who was far more powerful than any individual who reigned there before or since.

The first of these, at Megiddo (the Biblical Armageddon), is a large number of stables for horses, suggesting that the ruler of Palestine was able to use the greater part of its most important cities as headquarters for his horses and chariots, and which Dr. MacRae said is described in I Kings.

"The other discovery," he added, "was that a city had been constructed according to one definite plan and in a type of construction superior to most that preceded or followed it, at Jerusalem by a ruler at the time of the Bible's Solomon.

"This city also gave evidence of the wisdom of Solomon since it contained a large copper refinery which employed the principle of the modern blast furnace, not believed to have been known until the 20th century."

Another speaker, Dr. Marinus J. Beukema of the Christian Psychopathic Hospital here, discounted the opinion of many "well-meaning Christians" who believe the mentally sick can be cured through spiritual encouragement alone.

He also condemned the attitude of modern psychiatrists that religion builds up tensions that lead to repression.

"Religion is innate in man," he said. "It is an integral part of his personality, not something to be set aside as a terrifying myth. The Christian treatment of the mentally ill cannot do all but is too valuable to be discarded."

Dr. Beukema warned against over use of the Scriptures by mental cases because such persons seek only that part of the Scriptures which applies to "irredeemable sinners" and those portions dealing with assurances of hope, faith and salvation.

The American Scientific Affiliation has for its objective the study of the relation of the Christian faith to science.

Survey of Christian Schools Made by NACS

CHICAGO—A survey of all Christian schools is being made by the National Association of Christian Schools under the leadership of Mar Fakkema, educational director. The Association is urging all such schools to reveal their identity to the headquarters office so that credit may be given for the work done. The address of the Association is 542 South Dearborn St., Chicago 5, Ill.

Salem Institution Dedicates Building

SALEM, Ore.—The Salem College and Seminary dedicated its new Administration Building Nov. 28. The main addresses were delivered by Dr. Paul Petticord, president of the Western School of Evangelical Religion in Portland, and Dr. R. L. Decker, executive secretary of the NAE.

SCS maintains an academy with an enrollment of 225 young people from the Salem area. Rev. Robert G. Hoyland is president. The new Administration building is entirely modern in every respect and has accommodations for about 500 students. The Board of Managers of the school consists of leading evangelical pastors and business men. It is affiliated with the National Association of Christian Schools.

Over 2,500 Baptist Students in Meet

WACO, Tex.—More than 2,500 Texas Baptist young people gathered at Baylor University for the largest Baptist Student Union convention ever held in the state.

W. F. Howard, state student secretary, said that sixty-three Texas colleges, universities, professional and high schools were represented in the registration. Missions, home and foreign, was the main point of emphasis throughout the three-day meeting.

Most Students Remain Religious Says Survey

PROVINCETOWN, Mass.—(RNS)—About seven of every ten students at two Eastern colleges "regard themselves as actually or potentially religious."

at conclusion was reached after research workers questioned 412 nts at Harvard and 85 at Rad-, a women's college, according to rticle published by the Journal of nology here.

cording to the research workers, en have more religious feeling men. In reply to the question: you feel that you require some of religious orientation or belief rder to achieve a fully mature sophy of life?" 68 per cent of the ard men answered yes. Ninteen cent replied in the negative and er cent said they were doubtful. Radcliffe percentages were 82 12 no, and six doubtful.

thern Baptist Has ts Largest Enrollment

HICAGO.—The largest student en-nent in the history of Northern ist Seminary, Chicago, registered the first quarter of the 1948-1949 ol year. Of the total of 348 stu-s from thirty-three states and foreign countries, 265 are men eighty-three are women, and tly a third of them served in ld War II. New students number

eking to provide more space for lents, the Board of Trustees has red another building, located at West Washington Boulevard. three-story, residence type build-will relieve somewhat the acute sing problem facing the School.

orthern Seminary announces with et the passing of Professor Martin Schlichting. Since 1933, he has been ciated with the Seminary as pro-or of psychology.

ith and Peterson Rockmont Speakers

ENVER, Colo.—Rockmont College the Denver Bible Institute Home-ning Week and Bible Conference is ounced for Jan. 11-14.

Dr. Oswald J. Smith of Toronto, nada, and Rev. I. Cedric Peterson Chicago are scheduled as the con-ence speakers. The alumni banquet be held the evening of the 11th, owed by a basket ball game be-en the Rockmont Rockets and the t Warren Broncos. One afternoon be given over for pastors' and rch workers' conference. Another ernoon will be given entirely to sions.

poses New Christian Educational Philosophy

OUISVILLE, Ky.—(RNS)—A "new ucational philosophy" whereby istians would be urged to carry r their church's Sunday teachings every-day living during the week s urged here by Dr. Findley B. Edge, his inaugural address as a member the faculty of Southern Baptist ological Seminary.

Dr. Edge, assistant professor of re-ous education, spoke at opening rcises as the seminary, oldest of thern Baptist preacher-training in-utions, began its ninetieth session.

Setting forth what he called "an ex-iential philosophy of religious edu-ion," Dr. Edge called for a vital nection between "what goes on in church on Sunday and what takes place in the lives of the people dur-ing the week."

"We reject the liberal theological view which holds that there is no need for a conversion experience," Dr. Edge said, "but the weakness in the traditional approach of our churches lies in an emphasis on the conversion experience almost to the exclusion of the development of Christian person-ality and character. True evangelism includes both the initial experience with Christ and the development of Christian character.

AN URGENT APPEAL

To American Evangelicals:

Millions of liberty loving people in Europe have fled from their homes to escape the ruthless reign of the Reds and other political oppressions. Most of them are from Christian Communities. A large number are evangelical Protestants. The United States has decided to bring 205,000 to this country.

The Commission on Displaced Persons set up by Congress has requested the NAE to attempt to place 3,000. We can nominate Bible-believing, earnest evangelicals now living under horrible conditions in DP camps in Europe for free passage to this country where they will add to our evangelical strength and have the opportunities for worship and livelihood our Pilgrim Fathers sought and won for themselves and us.

We must have $20,000.00 immediately to begin this worthy work. Please send your contribution to: Treasurer The National Association of Evangelicals, 542 South Dearborn St., Chicago 5, Ill.

R. L. DECKER
Executive Secretary

Nogales Bible School Enlarges Its Quarters

NOGALES, Ariz.—The new, enlarged quarters of the Nogales Bible School, Free Methodist boarding school on the border of Mexico for the training of Mexican youth, were recently dedicated in a special service participated in by the mayor of Nogales, as well as visitors from as far as Los Angeles, Calif.

From a lone student when the school was founded in 1935, enrollment for

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How Modern Is The Federal Council?

An analysis of the statements of its leaders regarding their position on the historic doctrines of the Bible. 19 pages. Paper-bound, 15 cents.

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the past year under the leadership of the principal, Rev. W. R. Thompson, reached seventy. Started as a Bible training school, Nogales now includes in the curriculum, material equal to high school and business school level.

—SUNDAY SCHOOL—

MB Publishers Are to Use NSSA Lessons

HILLSBORO, Kans.—At its general conference at Mountain Lake, Minn., this fall the Mennonite Brethren Conference of North America decided to change from the International Sunday School Lessons to those outlined by the National Sunday School Association. Mr. A. J. Voth, manager of the M.B. Publishing House here, has announced that the NSSA Lessons will be used beginning January 1, 1949.

Colorado Area Holds Sunday School Meet

DENVER, Colo.—The picturesque town of Durango, completely encircled by mountains, its rustic beauty further enhanced by vivid autumn coloring, was the setting for the second Sunday School convention of the San Juan Basin. Seventy Sunday workers registered during the two day meetings. Included in this number were pastors from the Nazarene, Free Methodist, Presbyterian, Baptist, Foursquare, Methodist and the Assembly of God denominations.

Special speakers were Rev. Emmet Russell, Pagosa Springs, Mr. and Mrs. T. W. McKee, representing the Colorado Sunday School Association, and Rev. George Palm, who with his wife is working in the neglected areas in the San Juan Basin.

Sessions were held at the First Baptist Church, of which Rev. Wm. Shea is pastor.

Midland Empire SSA Billings Convention

BILLINGS, Mont.—"Sunday School and Revival," was the theme of the third annual convention of the Midland Empire Sunday School Association held in Billings, Montana, recently. Rev. W. E. Kirschke, executive secretary of the National Sunday School Association, was the convention speaker. Challenging all Sunday School workers to the great need for spiritual revival in the Sunday School, he stressed the importance of individual consecration of teachers and officers if this work is to advance. The fine spiritual tone of Mr. Kirschke's addresses was responsible for the unusual and enthusiastic co-operation of all groups participating in this meeting.

Mr. Kirschke made every teacher feel that he was personally responsible for the advancement of the Kingdom of God in his pupils' hearts. Each address successively built up the need of personal devotion to the Sunday School cause: "Building the Sunday School Attendance," "Sunday School and the Great Commission," "Sunday School and Revival through Visitation," to the climax in giving the challenge to all on "The High Calling of the Sunday School Teacher."

Delegates and ministers from thirty four co-operating churches of seventeen denominations helped to make this the largest and most enthusiastic convention yet held by this group. Mrs. Lucy Ludington, registrar, reported there were 189 delegates, and 300 persons attending. This year the association had delegates from as far away as Great Falls on the north, Miles City, east and Livingston, west, in Montana, and from Aberdeen, S. D. and Cody, Wyo. An area about 300 miles by 400 miles was covered.

Inspiring features of the convention program were a pastors' clinic, a candlelight consecration service for Sunday School teachers, and a departmental discussion series in which all workers participated. Report of the National Sunday School Association convention in Denver was made by Mr. R. J. Thornton.

Success of this state-wide meeting was largely due to the faithful leadership of President Alfred E. Peterson for twenty-five years missionary and supervisor in this northwest area for the American Sunday School Union. Tribute was paid to his devoted service as founder and first president of the association by the workers at the business session, as he retired from the office of president. Mr. Sam W. Barger, for three years vice president was elected to succeed him, and Rev. F. E. Wines Big Timber, was elected vice president.

—DENOMINATIONS—

A New Presbyterian Fellowship Launched

WEAVERVILLE, N. C.—"To promote the cause of evangelical Christianity within the bounds of the Presbyterian Church in the United States and throughout the world," is the stated purpose of the newly organized Southern Presbyterian Evangelical Fellowship. This organization came into being "because of the obvious inroads of modern liberalism," according to Dr. Henry B. Dendy, executive secretary of the group and editor of *The Presbyterian Journal.*

The new Fellowship set up the following statement of its conviction:

1. The entire trustworthiness of the Word of God, the only infallible rule of faith and practice;

2. The Westminster Confession of Faith and the Catechisms as containing the system of doctrine taught in the Holy Scriptures.

3. The full deity of our Lord, involving the fact of His virgin birth, His substitutionary atonement to satisfy divine justice, His mighty works and miracles as recorded in the New Testament, His bodily resurrection and His sure return in power and glory.

Among the objectives which the new organization hopes to achieve are (1) support of the *Presbyterian Journal*, (2) publication and distribution of evangelical and evangelistic literature, (3) opposition to entangling alliances, (4) raising of theological educational standards, (5) encouragement and support of evangelistic services and pa-

al evangelism, and (6) affirmation loyalty to the group's stated cons.

xas Baptists Adopt Budget of Ten Millions

[OUSTON, Tex.—Texas Baptist in tennial session in this city ensiastically acclaimed the goal of a -million-dollar budget for 1949. Evangelism holds the leading spot in adopted proposals drawn up by ecutive Secretary J. Howard Wilns aided by a survey committee ich has spent two years in investiion. Emphasis was laid on the work the twenty departments of the state ssion board; upon Christian educan, with suggestions for a school nting the Ph. D. degree and for urch-operated kindergartens; and on the hospitals which gave $400,000 charity work last year.

ncluded in the budget adopted is a al of $2,900,000 for Southwide misns. If all Southern Baptist states reased mission gifts in proportion, was said that the total would ount to $18,000,000 per year, or out double the current record rate. State missions, including large ounts for work in cities, the country, d among minority peoples, is budged for $1,000,000. Colleges and hosals owned by the convention are ted to receive $6,000,000 with the ajor portion going to the schools.

REFORM

ristian Reformed Church Gets Citation

NEW YORK—(RNS)—The sixtieth niversary meeting of the Lord's Day liance of the United States was ld at Marble Collegiate church here c. 6.

Postal employees, merchants asciations and other groups were presented at an anniversary luncheon.

Rev. Harry L. Bowly, general secrery of the Alliance, announced the ard in Grand Rapids, Mich., on c. 12 of a citation for excellence Sabbath observance to the Christn Reformed church. The citation will given annually.

ethodist Temperance Board Plans Expansion

WASHINGTON, D. C.— (RNS) — ans for advancing its Church-wide ogram were mapped here at the adrennial reorganization meeting of e Board of Temperance of The ethodist Church.

The Board adopted its largest budg calling for $257,000. It announced e creation of four new departments promotion to work among children public schools, to carry on extenn work in colleges and seminaries, develop its audio-visual education ogram, and to expand its work ong Negroes.

A statement by the Board declared at it would "watch closely the think of Congress and government in tters relating to beverage alcohol," t would not engage in lobbying. It does propose, however, "to assist local option contests and to aid states without local option laws to obtain them."

Bishop Paul E. Martin of Little Rock, Ark., was elected president of the Board to succeed Bishop Hammaker.

The Board deferred until March the naming of a successor to its retiring executive secretary, Dr. Ernest N. Cherrington.

United Stewardship Council Holds Meet

KANSAS CITY, Mo.—(RNS)—Dr. Paul Conrad of New York, an official of the Northern Baptist Convention, was elected president of the United Stewardship Council here. The council is composed of twenty-eight church bodies in the United States and Canada.

James E. Whitney of New York, assistant treasurer of the National Council of the Protestant Episcopal Church, was named vice-president. Dr. Harry S. Myers of Hillsdale, Mich., was reelected secretary-treasurer.

In a speech before the 29th annual meeting of the Council here, Dr. Myers said the "present emergency in church financial matters is liable to grow worse before it is better."

"Although the amount of money given to churches as reported in our annual statistics has increased every year but one since 1933, giving has not increased as fast as the dollar has decreased in value," he said.

The Council voted to hold its mid-year meeting in Columbus, O., in April, 1949, and its next annual meeting in Pittsburgh, Pa., November, 1949.

YOUTH

Regional YFC Meets Planned

CHICAGO—Scheduling of twelve regional Youth for Christ directors' and inspirational conferences for January and February, instead of the originally planned year-end convention at Minneapolis, Minn. is announced by Dr. Robert A. Cook, International president.

Regional conferences are tentatively set for Portland, Ore; Los Angeles, Calif.; Brantford, Ont.; Calgary, Alta.; Minneapolis, Minn.; Chicago, Ill; Detroit, Mich.; Philadelphia, Penn.; Orlando, Fla., Des Moines, Ia.; Kansas City, Mo.; and Boston, Mass. Dates will vary with each region.

Youth for Christ Plans "World Vision" Meetings

DETROIT—(RNS)—Plans for holding three "world vision" congresses in 1949 and a world meeting in 1950 were approved by the executive council of Youth for Christ International at closing sessions of its quarterly meeting here.

The council also set up a new region in this country, engaged five new field men, and approved teams for evangelistic visitation to five countries.

The "world vision" congresses will be held next summer at Winona Lake, Ind., Zurich, Switzerland, and somewhere in the Far East for the youth of Japan, China, India and the Philippines. The 1950 world congress will be held somewhere in the Orient.

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The new United States region, established because of the growth of the Youth for Christ movement in that area, will include Iowa and Nebraska. Cy Jackson, of Des Moines, Ia., was appointed vice-president for that region.

The overseas teams approved by the council will visit Cuba, Ireland and Scandinavia, England, Australia, and South America.

Robert Evans, of Chicago, a former Navy chaplain, was named new vice-president of Youth for Christ International for Europe. His headquarters will be in Paris, France.

Youth for Christ Now Functions in Portland

PORTLAND, Me. — Portland Youth for Christ meetings are now being held each Saturday night. The movement began November 28 in the Second Parish Orthodox Presbyterian Church under the sponsorship of the "Gospel Crusaders," an interdenominational group of Christian young people between the ages of fifteen and thirty years. Mr. George Boyajian of New Britain, Conn. was the guest speaker at this inaugural meeting.

Mr. Forest Barter of Portland is the president of the Gospel Crusaders which, in a comparatively short time, has grown from a small beginning to a large and active group of earnest Christian youth.

PARISH

New York Church Is to Reach Southern Baptists

NEW YORK—(RNS)—An attempt to get Southern Baptists who reside in New York City to attend worship services regularly at Calvary Baptist church is being made by Dr. William Ward Ayer, pastor. Calvary Baptist church is affiliated with the Northern Baptist Convention.

A program of home visitation has been inaugurated and Dr. Ayer has called on Southern Baptist pastors, Bible school superintendents and church workers to send him the names and addresses of Southern Baptists living in the metropolitan area.

When this survey is completed, Dr. Ayer will visit the Baptists and send them invitations to a week of special "Southern" meetings to be held in his church beginning Jan. 16. The Calvary pastor said that about 50,000 Southern Baptists reside in the New York metropolitan area.

Dr. Guedj Closes Ministry, With Temple Anniversary

BROOKLYN, N. Y.—Baptist Temple, observed its 125th anniversary with a week of special services, October 17-24. Among the speakers during the week were three former pastors, Dr. George Caleb Moor, Dr. Russell Morse Brougher, and Dr. Clarence S. Roddy. Letters of congratulation and greeting were received from national leaders, both political and religious, including President Truman, Representative Joseph W. Martin, Harold Stassen, Mayor O'Dwyer, Dr. Richard V. Clearwater, Dr. R. S. Beal, Dr. Sam Bradford, and others. The pastor, Rev. Gabriel R. Guedj, conducted baptismal services for ten new converts on the two Sundays.

Dr. Guedj, left for California October 25 to assume the pastorate the Memorial Baptist church, Fresn He preached his final sermon as pas tor of the Temple at the morning se vice October 24.

PERSONALIA

George Marston, extension worke for the Orthodox Presbyterian Churc in the Chicago area, addressed th Greater Chicago NAE Monthly Fellow ship Luncheon at the Central YMC November 29.

John R. Temple of London, Englan general secretary of the British an Foreign Bible Society, died suddenly Hongkong, China November 29.

Wallace Bassett, pastor of Cli Temple Baptist Church, Dallas, Tex for the past thirty years, has bee elected president of the Texas Bapti Convention for the third consecuti term. Cliff Temple has grown fro 1,000 members when Dr. Bassett b came pastor, to over 6,000 at the pre ent time.

Lewis Sperry Chafer, president Dallas Theological Seminary, recen ly received the honorary degree Doctor of Theology from the Fr Faculty of the Protestant Seminary Aix-de-Provence in Southern Franc

C. Raymond Ludwigson, professor Bible at Wheaton College and th Wheaton Seminary, has been nam president of the Evangelical Fr Church Seminary and Bible Institu in Chicago. A new $250,000 buildi will soon house the institution whi represents a merger of the trainin schools of the Evangelical Free Chur Association (Norwegian) and th Evangelical Free Church of Ameri (Swedish).

Frank Houghton, general director the China Inland Mission, cut short h furlough in North America to fly war-torn China, November 18, whe he will deal with mission proble arising from the national crisis.

Cary N. Weisiger III of Augusta, G was installed as pastor of the gre Mount Lebanon United Presbyteria Church, Pittsburgh, Pa. November 2 This congregation, the largest in th denomination, has audiences of 1,5 to 2,000 and exerts a splendid influen for evangelical Christianity.

M. M. Pearce, for twenty-five yea president of Geneva College, Reform Presbyterian institution, died sudden in late November. Under his leade ship the College has taken first ra in its field.

Robert P. Evans of Chicago is o ganizing the European Bible Institu in Paris, France with the Friendly a of Youth for Christ. The institute expected to open in 1949.

Jackie Robinson, Olympic-fam ministerial student in Baylor Un versity, rated a feature article in D cember *Sport Magazine* with a fu color, full-page photograph. Robins is also president of the Texas Bapti Student Union and student pastor Ninth Street Baptist Church, Wac Texas.

UEA Book Table

ew January publications scheduled ublishers of religious books include following volumes:
aker Book House—William P. Van k's **My Sermon Notes on the Ten mmandments**, $1.25.
arper and Brothers—E. G. Lee's **s Man and Religion**, $2.50; enry B. Steven's **The Recovery of ture**, $2.50.
he Macmillian Company—William Comfort's **Quakers in the Modern rld**, $2.50; George S. Duncan's **us, Son of Man**, $3.50; Cecil North- 's **Religious Liberty**, $2.
eprint publications scheduled for uary include:.
aker Book House—**Barnes' Notes the New Testament**: Matthew and rk (first of eleven volumes to ap- r in 1949), $3.
he Macmillian Company—Russell Dicks' **Pastoral Work and Personal nseling**, $2.50 (revised and reset).
ecember publication schedules in- de the following new religious ks:
erdmans—Carl F. H. Henry, **The otestant Dilemma**; J. C. Macauley, **udies in Hebrews**; William Childs binson, **Who Say Ye That I Am?**; H. Griffith Thomas, **Grace and wer**; J. K. Van Baalen, **Our Chris- n Heritage.**
ondervan—Ken Anderson and Mau- e Carlson, **Ideas for Young People's ograms**; M. R. DeHaan, **Broken ings**; Theodore W. Engstrom, **Bible ories for Boys and Girls**; Bernard lmer, **Little Feather and the Mys- y Mine** (fiction); Ethel S. Low, **oken Threads** (fiction); Edith Sny- Pedersen, **After the Harvest** (fic- n).
New editions and reprints editions lude: John Calvin, **Commentary on niel**, 2 vols. (Eerdmans); Farrar's **e of Christ**, condensed and edited by W. Engstrom (Zondervan); William ilds Robinson, **Our Lord: An Affir- tion of the Deity of Christ**, revised erdmans); Spurgeon's **Morning and ening**, condensed and edited by vid Fuller (Zondervan).

"Peloubet's Select Notes, 1949: A Commentary on the International Bible Lessons." Wilbur M. Smith. 402 pgs. W. A. Wilde Company. $2.75.

The 75th anniversary volume of the famed **Peloubet's Notes** reflects the excellence which has always characterized this illuminating work for teachers of the International lessons. There is a wealth of material—Biblical, historical, pedagogical—for the teacher of any age group. —Carl F. H. Henry.

"God and Men" Herbert H. Farmer, 203 pgs. Abingdon-Cokesbury Press. $2.

Dr. Farmer's volume, based on his 1946 Lyman Beecher Lectures at Yale Divinity School, emphasizes the distinctness of personalities from things, against modern naturalism, and stresses God's dealings with human personality. There are many striking insights, but the atonement is passed over with footnote reluctance (p. 165) and a univeralism is espoused: "There seems no conclusive reason why we should not follow the logic of our belief in the love and sovereignty of God and affirm the restoration of all into unity with God and with one another . . ." (p. 176). Thus the plea that modern theology should once again take seriously the "wrath of God" meets itself walking backward. For if one takes seriously divine wrath, there is no conclusive reason for not accepting the New Testament teaching of eternal damnation, which is apparently intended to be co-extensive with eternal bliss.—Carl F. H. Henry.

"No Uncertain Sound." Ray C. Petry, editor, 331 pgs. Westminster Press. $4.50.

A rewarding collection of pre-Reformation sermons, many of them translated for the first time, not only eliminating an important lacuna in historical-theological interpretation, but emphasizing the creative impact of Christian preaching upon Western culture during the middle ages. The sixty sermons run from Origen to Menot, and include the works of greater and lesser lights, and not only Augustinians and Thomists, but mystics like Eckhart and Tauler.—Carl F. H. Henry.

"The Practice of the Christian Life." Edwin Lewis. 151 pgs. Westminster Press. $1.

This is a non-technical outline of cardinal Christian beliefs prepared for church members interested in theological study on a popular level. Although stressing Christian living more than Christian doctrine, the volume affirms that doctrine provides the ultimate reason for the practice (p. 60). The doctrine of the Trinity, curiously, is justified along idealistic rather than specifically revelational lines (p. 60f.). The Holy Spirit has produced the Scriptures that through the words of men we may find, by the Spirit's enlightenment, the Word of God (p. 62). Here the neo-supernaturalist attitude toward the Scriptures is evident. There is no treatment of the authority of the Bible, although its use for prophetic purposes and for disputing science is repudiated. The Saviourhood of Christ is mentioned, but there is no development of a doctrine of substitutionary atonement along evangelical lines. The volume has many stimulating thrusts against humanism and the older liberalism, and reflects Dr. Lewis' vigorous style as well as theological insight, but it does not take a sufficiently high position to satisfy evangelical requirements.—Carl F. H. Henry.

"Modern Science and Christian Faith." Twelve Members of the American Scientific Affiliation. 298 pgs. Van Kampen Press. $3.

For several generations, scientists have usually referred to historic Christianity by way of calling attention to its declining influence, or to the stumbling blocks it presents to the modern scientific mind. It is a refreshing contrast to have this vigilant volume, which serves to emphasize that the controversy between modern science and historic faith centers not in science itself but in the contemporary philosophy of science. Learned men are not either scientists or Christians; they can be both, and if they are not, it is not because of the assured results of science that they are not.

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The contributions are not of equal value, b as a whole the volume is a worthy first effo by members of the American Scientific Affili tion. The contributions by Dr. MacRae archaeology and Dr. Gedney on geology a especially worthwhile. But all the articles ma be read with profit. What is most needed is coherent statement of the philosophic use which the evidences here set forth may be pu for a most vigorous presentation of the case f Christianity. Evangelical Christianity is findin a new courage these days, and it is heartenin to be thus assured that it extends also throug the ranks of scientists of faith.—**Carl F. H Henry.**

"The Millennium." D. H. Kromminga. 121 pgs. Eerdmans. $1.50.

Three years ago, D. H. Kromminga, profe sor of historical theology at Calvin Seminar brought forth his study in the history of Chri tian Chiliasm under the title. **The Millennium in the Church** (Eerdmans, 1945), in which h traced the history of the various millenni views from the post-apostolic times until th present. In that book, he was unable to se forth his own views on the millenium. The are now embodied in the volume **The Millen nium.**

Professor Kromminga (who has passed awa before this second volume was published) fee that he alleged incompatibility between th "Covenant Theology" and millennial views unnecessary. The basis of this conviction stated in the following words: "In my opinio the millennuim is both still future and will fo low upon Christ's return and will have roo for the conversion and salvation of men an women by the grace of God." (p. 7) ". . . Hi presence will initiate a new period of earth history in which people will still be saved (p. 19)

This book cannot be too highly commende It does not deal with details, but with the im portant issues of the millennial question. should be read in conection with the sever amillennial books which have lately been pr duced. No student of eschatology can affor to neglest this little volume—**George E. Lad**

BOOKS RECEIVED

"The Airway Proclaim Christ." Walter A Maier. 382 pgs. Concordia. $3. The seventeent volume of heart-searching Lutheran hour se mons.

"Grace Abounding to the Chief of Sinners." John Bunyan. 117 pgs. Zondervan. $1.50. worthy addition to the Christian Life Librar from the prison experiences of the saintly 17t century author.

"Faithful in Christ Jesus." Harold Joh Ockenga. 254 pgs. Revell. $3. The gifted pasto of Park Street Church preaches his way, ale to doctrine and life, through Ephesians.

"More Than Conquerors." G. F. Hedstran 119 pgs. Covenant Book Concern. $1.50. Fou teen selective and vital chapters in the sto of the Christian church.

"Wilfred Grenfell." Basil Miller. 120 pg Zondervan. $1.50. A skillful missionary biog raphy about Labrador's dogsled doctor.

"And Let Us Reason Together." Elise M Gordon, Compiler. 381 pgs. Beacon Press, Bo ton. $1. Daily meditations from the works the late Rev. George A. Gordon of Boston Old South Church, with many forceful note but often disappointing to an evangelical.

"Taking Heed to the Flock." Peter Y. De Jong. 85 pgs. Baker. $1.25. A useful guide fo family visitation, and a protest against i neglect.

"A Critique of the New Curriculum." Oswal T. Allis. 40 pgs. Sunday School Times Co. 15 A criticism of the modernist tendencies in th new literature of the Presbyterian Church i the U.S.A.

"Biblical Criticism." G. W. Bromley. 32 pg Inter-Varsiey I shilling. An evaluation of pr suppositions directed against belief in an erro less written Word of God.

"Prayer." O. Hallesby. 137 pgs. Inter-Varsit Fellowship. 6s. A new edition of an influenti book on prayer, which has seen 40 edition since its first appearance.

"My Sermon Notes on Biblical Characters. W. P. Van Wyk. 153 pgs. Baker. $1.75. Th seventh volume in an enlarging series of sol sermon notes.

"The Case Against the Federal Council Churches." Chester E. Tulga. 68 pgs. Conserv tive Baptist Fellowship. 25c. The virile prote of conservatives against the Northern Bapti Convention machinery in its ecumenical fello ships.

"A Biography and Bibliography of Edg John Goodspeed." James H. Cobb and Louis Jennings. 24 pgs. Univ. of Chicago Press. Pr sentation Copy. Timed for the 25th anniversa of Goodspeed's **The New Testament: An Amer can Translation,** this booklet lists the Ne Testament scholar's 54 books, 16 collaborati works and 181 articles.